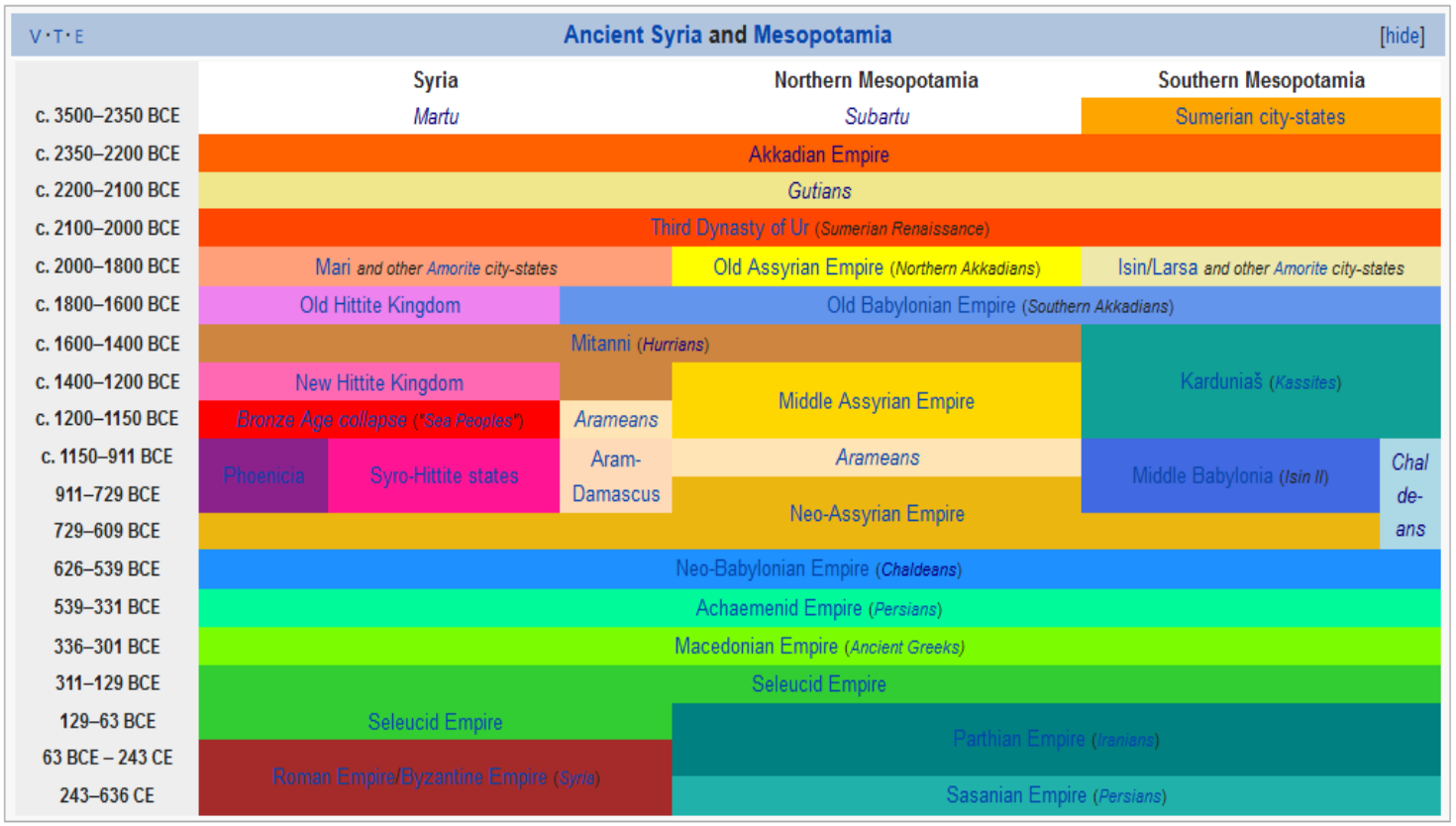
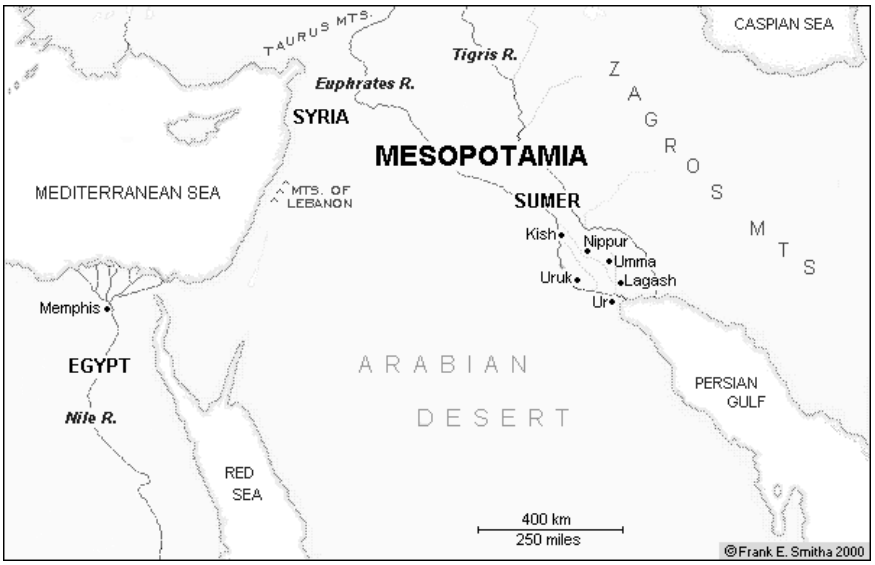
“The Origin of History”

Part the Second
A Layman’s Guide to the Postdiluvian Kings and Queens and Pharaohs

The Hebraic ***Book of Genesis*** and some ***Greco-Roman mythology*** originate in the ***ancient legends*** of **Sumer** / Akkad, the Babylonians and other peoples of the Tigris / Euphrates civilization, the Hittites, Canaanites, Philistines, et cetera... all of which have ***long-forgotten sources in human prehistory***. The individual interpretations for the ***creation epics*** of the ***divers cultures*** from Anatolia through the Levant, and into Egypt, were collected and codified and compared and commented upon and amalgamated and edited and revised over-and-over again for millennia until, *finally*, being organized into one **“Biblical”** story glorifying not this Sun-god nor that Mother Goddess, neither any group of godlings, such as the Annunaki, these all being false idols, and all outside the dignity of the intrinsic nature of “our” **One True God**. The ***godlings***, *furthermore*, being unlike ***angels*** and ***jinn***, date aback to the ***Stone Age*** and differentiate not only the various ***prehistoric tribes*** and their different cultures but, because of subtle storyline similarities in the subtle **“*emotional content*”** of the genealogy of each’s family, as with such cross-cultural contacts, say, as with trade and commerce or warfare - the best historical example of which are the many tales concerning the ***Fall of Ilium (Troy)***, *these shared among Greek and Roman and Franco-Germanic civilizations.* The older evolutionary patriarchical vignettes involving the inventions of ***fire***, ***flint-knapping*** and ***pottery*** (i.e. the ***wheel*** was first invented to spin wet clay), the throw-stick / bow and arrow, or boomerang, or blowgun and dart... or the war-chariot! or, the spiritual matriarchal vignettes evolving with **The First Kiss** and learned behaviour of shared intimacy, such as in the **“*missionary position*”** (as opposed to “doggie-style”) - hence, myth involves Athena - Minerva with Aphrodite, both having supernatural births, in competition with Hera - Juno (as wife and mother) for jealous Eris’ ***Golden Apples of Discord*** - to be awarded to her whom was deemed most beautiful by Prince Paris of Troy. The gift of “fire” is, again, obviously inferred by the **“*fruit forbidden*.”**

What is most interesting, *though*, is the relative similarity between these different ancient cultures in the mythological content, and concerning the personalities of each tribal society’s **“*collective unconsciousness*”** - the dramatic infrastructure of the godlings being associated with the psychopathology of the society worshipping them; and the comparative **“*hero quests*”** of their traditional and legendary heroes explaining the evolution of the ancient society committing the oral tradition to writing... - and that ***oral tradition*** originating in long-forgotten ancestral memories (shared by individual and cultures across time and space, being naturally inherent to the human condition) (i.e. “*collective unconsciousness*”).





The Antediluvian Rulers of Sumer

Kingship was seen as handed down by the gods, and could be transferred from one city to another, reflecting perceived hegemony in the region. Presumably, ***prehistoric mythical predynastic rulers*** enjoyed implausibly lengthy reigns with later, more plausibly ***historical dynasties***, primal kings being historically unattested - which does not preclude their possible correspondence with historical rulers who were later mythicized.

Only one ruler listed is known to be female: **Kug-Bau** "the (female) tavern-keeper," who alone accounts for the ***Third Dynasty of Kish***. The earliest listed ruler whose historicity has been archaeologically verified is ***Enmebaragesi of Kish*** (c. 2600 BCE). Reference to him and his successor, ***Aga of Kish***, in the ***Epic of Gilgamesh*** has led to speculation that **Gilgamesh** himself may have been a historical king of ***Uruk***.

The antediluvian reigns were measured in Sumerian numerical units known as ***sars*** (units of 3600), ***ners*** (units of 600), and ***sosses*** (units of 60).

After the **kingship descended from heaven**, the kingship was in **Eridug (Eridu)**: **Enki (Ea)**, the god of Eridu, is said to have brought civilization to Sumer. **Alulim** became both the first king of Eridu and the first king of Sumer—and he ruled for **8 sars (28,800 years)**. **Alulim was a contemporary of the biblical figure Adam** and *may have been* derived from ***Adapa***—*legendary sage and citizen of the Sumerian city of Eridu that unknowingly refused the gift of immortality*. He has been associated with the composite **half-man, half-fish** counselor or culture hero (***Apkallu*** - *demigods who created by the god Enki* (*Ea*) *to establish culture and give civilization to mankind*) **Uanna-Adapa (*Oannes*)** - *a mythical figure who unknowingly refused the gift of immortality*, and suggests an equivalence between Alulim and Enosh in the Sethite genealogy given in ***Genesis chapter five***.

Alalngar (also written as: Alalĝar, Alalgar, or Alaljar) was the **second ensí of Eridu** was also the **second king of Sumer**—and reigned 10 sars (36,000 years) (if not legendary, he may have ruled c. 2900 BCE.) Then Eridug fell and the kingship was taken to ***Bad-tibira*** - the **"*Wall of the Copper Workers*"** or **"*Fortress of the Smiths*."**

The early Sumerian legend **Inanna's descent to the netherworld** mentions the city's main temple, ***E-mush-kalamma***. The ***E.muš-kalamma*** temple of Bad-tibira was originally dedicated to ***Dumuzi***: ***Dumuzid* "*the Shepherd*,"** who lived in palatial opulence at Uruk (in contrast to the post-diluvian ***Dumuzid* "*the Fisherman*,"** who reigned in Uruk), but *it was* later re-dedicated to Lulal when Inanna appointed him god of the city. [In this tale, Inanna dissuades demons from the netherworld from taking ***Lulal*** *younger son of Inanna* (*Ishtar*), patron of Bad-tibira, who was living in squalor: *His older brother,* ***Shara*** (*also transcribed* ***Šara***) *was a minor god of war located at neighboring* ***Umma***, *north-east of Unug* (*Uruk*). The 1st Dynasty of ***King Ur-du-kuga of Isin*** built a temple to Lulal in ***Dul-edena***, which was *probably* his cultic city. *In the second and first millennium BCE, Lulal evolved into an anthropomorphic god used on protective amulets, figurines and exorcists' paraphernalia used in apotropaic rituals...*]

Alalngar was succeeded by En-men-lu-ana of Bad-tibira.

En-men-lu-ana, énsi of Bad-tibira, was the third pre-dynastic king of Sumer (before c. 2900 BCE): He was also the longest-reigning king on the list, which said he ruled for 12 sars (43,200 years). **En-men-gal-ana** of Bad-tibira was the fourth pre-dynastic king of Sumer (before c. 2900 BCE) - and *he* reigned for 8 sars (28,800 years). **Dumuzid "the Shepherd"** from Bad-tibira was the fifth predynastic king in the legendary period before the Deluge - and *he* reigned for 10 sars (36,000 years).

"*Dumuzid the Shepherd*" is also the subject of a series of epic poems in Sumerian literature. However, in these tablets he is associated not with Bad-tibira but with ***Uruk***, where a namesake, **"*Dumuzid the Fisherman*,"** was king sometime after the Flood, in between ***Lugalbanda*** **"*the Shepherd*"** and ***Gilgamesh***. Among the compositions involving Dumuzid the Shepherd are:

- Inanna's descent to the netherworld;
- Dumuzid and Ĝeshtinanna, his sister;
- Dumuzid's dream;
- Inanna and Old Woman Bilulu.

Later poems and hymns of praise to Dumuzid indicate that as a Sumerian **"*dying-and-rising*" god** of food and vegetation, he was also worshiped in the later Mesopotamian states of Akkad, Assyria and Babylonia - a precursor of the Babylonian god ***Tammuz*** ("*true and faithful son*").

Then Bad-tibira fell and the kingship was taken to ***Larag***.

En-sipad-zid-ana of **Larak** was the sixth pre-dynastic king of Sumer (before c. 2900 BCE) - and he reigned for 8 sars (28,800 years)

Then Larag fell and the kingship was taken to ***Zimbir*** - part of a pair of cities, separated by the Euphrates River: ***Sippar*** *was on the east side of the river, while its sister city,* ***Sippar-Amnanum***, *was on the west*. Sippar was associated with the worship of the sun-god ***Utu***, later called ***Shamash*** in the Semitic language. Sumerian and Babylonian literature attributed the founding of Sippar to Utu.

En-men-dur-ana (*also* ***Emmeduranki***) of Sippar was the seventh pre-dynastic king of Sumer (before c. 2900 BCE) - and he reigned for 5 sars and 5 ners (21,000 years). His name means "chief of the powers of Dur-an-ki" - while "Dur-an-ki," in turn, means "the meeting-place of heaven and earth" (literally "bond of ***above and below***").

A myth written in a Semitic language tells of Emmeduranki, subsequently being taken to heaven by the gods Shamash and ***Adad***, and taught the secrets of heaven and of earth. In particular, Emmeduranki was taught ***arts of divination***, such as how to inspect oil on water and how to discern messages in the liver of animals and several other divine secrets. En-men-dur-ana, held significance among the Pre-Sumerians as he was the ancestor from whom all ***priests of the Sun God*** had to be able to trace descent.

He is sometimes linked to the Biblical patriarch, **Enoch** due to the following associations between Enoch in the Genesis genealogies and En-men-dur-ana in the Sumerian King List: Both people are the 7th name in a list of ante-diluvian patriarchs. Note: En-men-dur-ana is associated with Sippar (which was associated with sun worship), while Enoch's lifespan is 365 years, which is reminiscent of the number of days in a solar year (365 days).

Then Zimbir fell and the kingship was taken to **Shuruppak** - an ancient Chaldean Sumerian city situated about 55 kilometers (35 mi) south of Nippur on the banks of the Euphrates. Shuruppak was a grain storage and distribution city dedicated to ***Ninlil***, *also called* ***Sud***, the goddess of grain and the air - and had more silos than any other Sumerian city.

The earliest excavated levels at Shuruppak date to the ***Jemdet Nasr period*** about 3000 BCE; it was abandoned shortly after 2000 BCE. At the end of the ***Uruk period*** there was an archaeologically ***attested river flood*** in Shuruppak. The city expanded to its greatest extent at the end of the ***Early Dynastic III period*** (2600-to-2350 BCE) when it covered about 100 hectares. At this stage it was ***destroyed by a fire*** which baked the clay tablets and mudbrick walls, *which then survived for millennia*.

Ubara-Tutu (*Ubartutu*) of Shuruppak was the last antediluvian king of Sumer - and *he* ruled for 5 sars and 1 ner (18,600 years). Ubara-Tutu lived until the **Deluge** swept over the land, like ***Lamech*** *father of Noah*. In the ***Epic of Gilgamesh***, **Utanapishtim (***also* **Uta-na'ishtim)** *son of Ubara-Tutu* is noted to be king of Shuruppak. The names ***Ziusudra*** and ***Atrahasis*** are also associated with him.

After the Deluge, when the flood had swept over the land, the kingship was reestablished in the northern city of **Kish** (*some 12 km east of Babylon and 80 km south of Baghdad*) - the Kish civilization being the center of the earliest East Semitic culture.

Kish was occupied from the ***Jemdet Nasr period*** (c. 3100 BCE), gaining prominence as one of the pre-eminent powers in the region during the early dynastic period - marking the beginning of the **Early Dynastic Period** of Sumer, corresponding very roughly to the **Early Bronze Age II**.

Mari and Ebla

Starting as a small settlement in the ***Early Bronze Age*** (c. 3500 BCE), **Ebla** developed into a ***trading empire*** and later into an ***expansionist power*** that imposed its ***hegemony*** over much of northern and eastern Syria. A possible meaning of the word **"*Ebla*"** is **"*white rock*,"** referring to the ***limestone*** outcrop on which the city was built. Ebla was first settled around 3500 BCE; its growth was supported by many ***satellite agricultural settlements***. The city benefited from its role as an ***entrepôt*** of growing ***international trade***, which *probably* began with an increased demand for ***wool*** in ***Sumer***. Archaeologists designate this early habitation period **"Mardikh I"** - it ended around 3000 BCE. Mardikh I was followed by the first and second kingdoms era between c. 3000-and-2000 BCE, designated **"Mardikh II."** Ebla has been reckoned part of the ***Kish civilization***, which was a cultural entity of East Semitic-speaking populations that stretched from the center of Mesopotamia to the western Levant. The **Levant** being a center of ancient, centralized civilization equal to ***Egypt*** and ***Mesopotamia***.

The ***first kingdom***'s government consisted of the king (styled ***Malikum***) and the ***grand vizier***, who headed a ***council of elders*** **(*Abbu*)** and the ***administration***. The ***queen*** shared the running of affairs of state with the king - and the ***crown prince*** was involved in internal matters and the ***second prince*** was involved in foreign affairs. Most duties, including military ones, were handled by the ***vizier*** and the ***administration***, which consisted of ***13 court dignitaries*** - each of whom controlled between 400-and-800 men forming a bureaucracy with 11,700 people. Each of the four quarters of the lower city was governed by a ***chief inspector*** and many ***deputies***. To oversee royal interest, the king employed **agents** (*mashkim*), ***collectors*** (*ur*) and **messengers** (*kas*).

Many ***client kingdoms*** owed allegiance to Ebla and each was ruled by its own king (En); those ***vassal kings*** were highly autonomous, paying ***tribute*** and supplying military assistance to Ebla. The administrative center in the capital included the royal palaces, storerooms and some temples. Regions beyond the walls of the capital were collectively named in Eblaite texts **"*uru-bar*"** (*literally* meaning "*outside of the city*"). The ***villages*** and ***towns*** under the central authority were either ruled directly from the capital, or had appointed ***officials***. The titles of the ***civil servants*** do not clearly define the bearer's responsibilities and authority as each town had its own political traditions.

- **Lugal**: while in ***Mesopotamia*** a "lugal" designated a ***king***, in ***Ebla*** it designated a ***governor*** who was directly under the authority of the capital. The nature of this title as part of ***Eblaite bureaucracy*** is ambiguous; each lugal was under the authority of the ***grand vizier***, and the bearers ruled cities directly under the authority of the capital and they all brought goods to be kept in ***Ebla's storehouses*** - the kingdom was divided into fourteen departments; two of them in the capital itself and the remaining twelve spanned the rest of the kingdom.
- **Ugula**: the title is translated as superintendent; some "ugulas" were *actually* ***independent rulers*** and some represented the ***highest authority of a tribal group***. Many cities had an appointed "ugula" as their ***head of administration*** such as the city of ***Darum***.

The ***second kingdom*** was a ***monarchy***, but little is known about it because of a lack of written records. The ***second Ebla*** was a continuation of the first, ruled by a new royal dynasty. It was destroyed at the end of the 3rd millennium BCE, which paved the way for the ***Amorite tribes*** to settle in the city, forming the ***third Ebla***.

The ***third kingdom***, a ***city-state monarchy*** with reduced importance under the authority of ***Yamhad*** (*modern-day Aleppo*), flourished as a trade center *until its final destruction by the Hittite king* ***Mursili I*** *in c. 1600 BCE -infer*.

Mari (*modern Tell Hariri*), was an ancient Semitic city *in Syria, on the western bank of the* ***Euphrates River***. It flourished as a trade center and hegemonic state between 2900 BCE and 1759 BCE. As a purposely built city, the existence of Mari was related to its position ***in the middle of the Euphrates trade routes***; this position made it an intermediary between ***Sumer*** in the south and the ***Levant*** in the west. The name of the city can be traced to ***Mer***, an ancient storm deity of northern Mesopotamia and Syria who was considered the patron deity of the city.

Mari is not considered a small settlement that *later* grew, but rather a new city *that was* ***purposely founded*** during the **Mesopotamian Early Dynastic Period I** (c. 2900 BCE), to control the waterways of the Euphrates trade routes that connect the Levant with the Sumerian south. *The city was built about 1-to-2 kilometers away from the Euphrates river to protect it from floods, and was connected to the river by an artificial canal that was between 7-and-10 kilometers long depending on which old meander it used to be attached with, which is hard to identify today.*

For unknown reasons Mari was abandoned at the end of the **Early Dynastic Period II** (c. 2550 BCE) - but was rebuilt and became the capital of a hegemonic East-Semitic state before 2500 BCE. This second Mari engaged in a long war with its rival **Ebla**, and is known for its strong affinity with the Sumerian culture. The Mariotes worshiped both Semitic and Sumerian deities and established their city as a center of old trade. However, although the pre-Amorite periods were characterized by heavy Sumerian cultural influence, Mari was not a city of Sumerian immigrants but rather a Semitic speaking nation that used a dialect similar to ***Eblaite***. *The* ***Amorites*** *were West-Semites who began to settle the area before the 21st century BCE; by the Lim Dynasty's era* (*c. 1830 BCE*)*, they became the dominant population in the Fertile Crescent.*

Ebla was destroyed during the 23rd century BCE - by the ***Akkadians*** who allowed the city to be rebuilt and appointed a military governor bearing the title of ***Shakkanakku*** ("*military governor*") - and was mentioned in the records of the ***Third Dynasty of Ur***. The governors *later* became independent with the rapid disintegration of the Akkadian empire and rebuilt the city as a regional center in the middle Euphrates valley. The ***Shakkanakkus*** ruled Mari until the second half of the 19th century BCE when the dynasty collapsed for unknown reasons.

A short time after the Shakkanakku collapse, Mari became the capital of the ***Amorite Lim Dynasty***. *The Amorite Mari was short lived as it was annexed by Babylonia in c. 1761 BCE, but the city survived as a small settlement under the rule of the Babylonians and the Assyrians before being abandoned and forgotten during the Hellenistic period.*

Around the beginning of the **Early Dynastic Period III** (earlier than 2500 BCE), **Mari** was rebuilt and populated again. The new city kept many of the first city exterior features, including the ***internal rampart*** and ***gate***. Also

kept was the ***outer circular embankment*** measuring 1.9 km in diameter, which was topped by a wall that is two meters thick, which is suitable for the protection of archers. However, the ***internal structure*** was completely changed, the city was carefully planned; first to be built were the streets that descended from the elevated center into the gates, ensuring the ***drainage of rain water***. At the heart of the city, a ***royal palace*** was built which also served as a ***temple*** - named ***Enceinte Sacrée*** (French name that means "*sacred enclosure*"). *Also unearthed during evacuation were a* ***pillared throne room*** *and a hall that have three double wood pillars leading to the temple.*

Six more temples were discovered in the city, including the temple called the ***Massif Rouge*** (to whom it was dedicated is unknown), and temples dedicated for ***Ninni-Zaza***, ***Ishtarat***, ***Ishtar***, **Ninhursag** and ***Shamash***. All the temples were located in the center of the city except for the Ishtar temple - and the area between the Enceinte Sacrée and the Massif Rouge was considered the administrative center of the high priest.

The second kingdom appears to be a powerful and prosperous ***political center***, kings held the title of ***Lugal***, and many are attested in the city, but the most important source is the ***letter of king Enna-Dagan*** (c.. 2350 BCE) which was sent to ***Irkab-Damu of Ebla***, and in it, the Mariote king mentions his predecessors and their military achievements: (*However, the reading of this letter is still problematic and many interpretations have been presented by scholars*).

The First Kingdom of Malikum (*Kings*) *of Ebla*

Sakume (c. 3100 BCE) was the first king of the first kingdom of Ebla. He was followed by ***Su (.) (...)***, who was followed by ***Ladau***, who was followed by ***Abugar***, who was followed by ***Namnelanu***, who was followed by ***Dumudar***, who was followed by ***Ibla***, who was followed by ***Kulbanu***, who was followed by ***Assanu***, who was followed by ***Samiu***, who was followed by ***Zialu***, who was followed by ***Enmanu*** (c. 2740 BCE), who was followed by ***Namanu*** (c. 2720 BCE), who was followed by ***Da (.) (...)*** (c. 2700 BCE), who was followed by ***Sagisu*** (c. 2680 BCE).

Eblaites practiced ***deceased kings worship***; the ***cult of Sagisu*** was maintained in Ebla and was of importance during the enthronement of new kings. *Offerings were presented to Sagisu during the coronation festivals of kings* ***Irkab-Damu*** *and* ***Isar-Damu*** *- infer*.

Sagisu was followed by ***Dane'um*** (c. 2660 BCE), who was followed by ***Ibbini-Lim*** (c. 2640 BCE),who was followed by ***Ishrut-Damu*** (c. 2620 BCE),who was followed by ***Isidu*** (c. 2600 BCE),who was followed by ***Isrut-Halam*** (c. 2580 BCE),who was followed by ***Iksud*** (c. 2560 BCE),who was followed by ***Talda-Lim*** (c. 2540 BCE),who was followed by ***Abur-Lim*** (c. 2520 BCE),who was followed by ***Agur-Lim*** (c. 2500 BCE),who was followed by ***Ib-Damu*** (c. 2480 BCE) - *a seal bearing his name was found in Kültepe*, who was followed by ***Baga-Damu*** (c. 2460 BCE), who was followed by ***Enar-Damu*** (c. 2440 BCE) - *who is amongst the most referenced deified kings in the offering lists*, was followed by ***Eshar-Malik*** (c. 2420 BCE), who was followed by ***Kun-Damu*** (c. 2400 BCE).

Kun-Damu (*also* ***Qum-Damu***) was a contemporary of ***Sa'umu of Mari*** - *infer*. The archives of Ebla records the defeat of Mari in the 25th century BCE, and based on the estimations for his reign, Kun-Damu might be the Eblaite king who inflicted this defeat upon Mari. Following his death, he was deified and his cult was attested in Ebla for at least 30 years after his reign.

Kun-Damu was followed by ***Adub-Damu*** (c. 2380 BCE) - *whose reign was short*. Adub-Damu was followed by ***Igrish-Halam*** (c. 2360 BCE) - his twelve year long reign was characterized by an Eblaite weakness and tribute paying to the kingdom of Mari, with whom Ebla fought a long war. The ***Battle of Sahiri*** against ***Iblul-Il of Mari*** being instrumental in this tribute payment.

Irkab-Damu (c. 2340 BCE) *son of Igrish-Halam and his Kesdut* who was a more vigorous ruler - whose era saw Ebla's turning into the dominant power in the Levant - ruled for eleven years. He married ***Dusigu*** in his fifth year on the throne. During his reign, the ***vizier*** started to acquire an important role in running the affair of the state and the military. Irkab-Damu's reign is also noted for the wide *diplomatic relations* between Ebla and the surrounding kingdoms.

Irkab-Damu started his reign by concluding ***a peace and trading treaty*** with ***Abarsal*** (*probably located along the Euphrates river east of Ebla*) - one of the ***first recorded treaties in history***. Ebla paid tribute to Mari during Irkab-Damu's first years on the throne. *A letter from* ***King Enna-Dagan of Mari*** *was discovered at Ebla, and was used by the Mariote monarch as a tool to assert Mari's authority, as it contained a historic telling of the victories won by the Enna-Dagans' predecessors over Ebla.*

Irkab-Damu launched a successful ***counteroffensive against Mari***, and ended the tribute. He expanded the borders of Ebla to its greatest extent, and controlled an area roughly half the size of modern Syria, half of which was under the direct control of the king and administered by governors, while the rest consisted of ***vassal kingdoms*** paying tribute and supplying military assistance to Ebla. A tablet from Ebla mention an ***Eblaite victory over Nagar***, *most probably during Irakb-Damu's reign*. The same tablet mentions the concluding of a ***treaty with Enna-Dagan***. Irkab-Damu appointed ***Arrukum*** as the ***first vizier of Ebla***, who kept his office for five years, and had his son ***Ruzi-Malik*** marrying princess ***Iti-Mut***, the daughter of the king.

Diplomacy was an important part of Irkab-Damu's policy, a clay tablet found in the archives at Ebla, bears a copy of a diplomatic message sent from Ebla ***to King Zizi of Hamazi***, along with a large quantity of wood, hailing him as a brother, and requesting him to send ***mercenaries*** in exchange. Gifts from ***Ancient Egypt*** were discovered in the royal palace, indicating the far reaching relations of Ebla

Irkab-Damu's last two years saw the rise of ***vizier Ibrium*** (*also spelt* ***Ebrium***), who campaigned against ***Abarsal*** during Arrukum's term, and became Ebla's strongest official during the reign of Irkab-Damu's son and successor ***Isar-Damu***.

Ibrium (c. 24th century BCE) took office after ***Arrukum*** during the last two years of Irkab-Damu's reign and continued to hold office during the reign of Isar-Damu, keeping his position for about 20 years and was succeeded by his son ***Ibbi-Sipish*** thus establishing a parallel dynasty of viziers next to the royal family.

Ibrium waged a ***war against Armi*** in his ninth year as vizier, the texts mentions that the battle happened near a town called ***Batin*** (*it could be located in northeastern Aleppo*), and that a messenger arrived in Ebla with news about ***the defeating of Armi***. He *also* conducted several campaigns against rebellious vassals and concluded a peace and trading treaty with ***King Abarsal of Mari***.

Ibbi-Sipish or ***Ibbi-Zikir*** (c. 23rd century BCE) was the ***vizier of Ebla*** for king Ishar-Damu for 17 years. He was the son of his predecessor, Ibrium, who had been Ishar-Damu's vizier for 15 years. Ibbi-Sipish visited cities abroad, such as ***Kish***.

Ibbi-Sipish, conducted a military campaign in his third year as vizier against the city of ***Bagara***. The scribe who describes the campaign quotes ***a military expedition against Armi*** while speaking about the campaign against Bagara, which might mean that Bagara belonged to Armi. Ibbi-Sipish conducted more ***military actions against Armi***, and several other texts of his mention his campaigns against the kingdom. For example, he received linen textiles for one of these campaigns.

He *also* concluded ***a treaty with Armi***. It is further known from one tablet that Ibbi-Sipish vanquished ***King Hida'ar of Mari***, Ebla's main rival in the region, in the 32nd year of Ishar-Damu's reign. However, Ebla's destruction was to come only three years later, *presumably* at the hands of the Akkadian ruler ***Sargon the Great***.

Relations between Ebla and Armi are no less complicated than the relations between Ebla and Mari. The ***Eblan texts*** mention two ***interdynastic marriages*** with the son of the king of ***Nagar*** and that of ***Kish***, but despite very close relations between Ebla and Armi an interdynastic marriage is never attested. During its final years, Ebla - in alliance with Nagar and Kish - conducted a great military expedition against Armi and occupied it. Ibbi-Sipish's son ***Enzi-Malik*** took up residence in Armi.

Armi wasn't mentioned after the ***destruction of Ebla*** - the destruction of Ebla and Armi would have happened c. 2290 BCE during the reign of ***Lugal-zage-si of Sumer*** - the last Sumerian king before the conquest of Sumer by ***Sargon of Akkad*** and the rise of the ***Akkadian Empire***. *The whole of northern Syria including Ebla and Armi was under the domination of the Akkadian empire during the reign of* ***Naram-Sin of Akkad*** *- infer*: *Naram-Sin gives a long description of his* ***siege of Armanum***, *his destruction of its walls, and the capture of its king* ***Rid-Adad***.

Note: *The Armanum mentioned in the inscriptions of Naram-Sin may not be the same city as the Eblaite Armi, as Naram-Sin makes it clear that the*

*Ebla he sacked (c. 2240 BCE) was a border town of the land of **Arman**, while the Armi in the Eblaite tablets is a vassal to Ebla - and the Syrian Ebla would have been burned in 2290 BCE (based on the political map given in the Eblaite tablets) long before the reign of Naram-Sin.*

Irkab-Damu** son of Igrish-Halam and his Kesdut* was followed by **Isar-Damu** (reigned c. 2320 BC) *son of Irkab-Damu and Dusigu* fought ***a long war with Mari which ended in Eblaite victory - he was *probably* the ***last king of the first kingdom***. **Dusigu** seems to have taken advantage of her position as her husband ***favorite consort*** and her *probable* familial relation to the powerful vizier ***Ibrium*** in order to elevate her son to the throne, despite him being one of Irkab-Damu youngest sons.

The first years of Isar-Damus' reign were dominated by his mother and the vizier; texts from Ebla show that Isar-Damu's name appeared on official documents after that of his mother. Ibrium was the commander of the army and he conducted multiple campaigns against rebellious vassal-rulers or neighboring kingdoms.

Isar-Damu concluded an ***alliance with Nagar*** and the relations progressed toward a ***dynastic marriage*** between ***Princess Tagrish-Damu***, Isar-Damu's daughter, and ***Prince Ultum-Huhu***, Nagar's monarch's son. In year seven of Ibrium's term, Nagar was defeated by Mari, causing the blockage of trade routes between Ebla and southern Mesopotamia *via* upper Mesopotamia.

Ibrium became vizier two years prior to Isar-Damu reign and kept his office for 20 years dying in Isar-Damu's 18th regnal year; three years later, queen mother ***Dusigu*** died. Following Ibrium's death, an Eblaite campaign was sent against ***Alalakh***. Isar-Damu concluded an alliance with Nagar and Kish against Mari, and the campaign was headed by the Eblaite vizier ***Ibbi-Sipish** son of vizier Ibrium* who led the combined armies to victory in a battle near ***Terqa***. Afterwards, the alliance attacked the rebellious Eblaite vassal city of Armi.

Isar-Damu ruled 35 years, and his main wife was ***Tabur-Damu*** but his crown prince ***Ir'ak-Damu*** was his son by an earlier consort whose name is unknown. Although Isar-Damu is *generally* considered Ebla's first kingdom last monarch, his son **Ir'ak-Damu**, who was married to ***Za'ase** daughter of vizier Ibbi-Sipish son of vizier Ibrium*, might have succeeded him for a short period.

No kings are known from the second kingdom of Malikum of Ebla.

The First Dynasty of Kish

Kish was the first city to have kings following the Deluge, beginning with **Jushur** (Sumerian: Ĝušur) - and he reigned in Sumer for 1200 years as the first post-diluvian king. The population of Kish had a strong East Semitic (Akkadian speaking) component from the dawn of recorded history.

Kullassina-bel of Kish was the second king in the First Dynasty of Kish - and *he* reigned for 960 years. As the name "*Kullassina-bel*" seems to be an ***Akkadian phrase*** meaning "*All of them* (*were*) *lord*," it has *sometimes* been suggested *that* the occurrence of this name on the Sumerian Kings List was intended to denote ***a period of no central authority*** in the early period of Kish.

The following kings of Kish on the list preceding Etana are all names of animals, *such as Zuqaqip* (*scorpion*).

Nangishlishma of Kish was the third Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and *he* reigned for 670 years. **En-tarah-ana** of Kish was the fourth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and *he* reigned for 420 years. **Babum** of Kish was the fifth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 300 years. **Puannum** of Kish was the sixth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 840 years.

Kalibum of Kish was the seventh Sumerian king in the First Dynasty of Kish (after ca. 2900 BCE) - and he reigned for 960 years. This name is written "***Ga-lí-bu-um***... normalized as ***Kalibum***," and is believed to be derived from the Akkadian for "hound." **Kalumum** of Kish was the eighth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE)) - and he reigned for 840 years.

Zuqaqip of Kish was the ninth Sumerian king of the semi-legendary First Dynasty of Kish (between c. 2900 and c. 2700 BCE) - his length of reign is given as 900 years. His name means "Scorpion."

Atab (or ***A-ba***) of Kish was the tenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 600 years. His successor was his son Mashda. **Mashda** of Kish was the eleventh Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 840 years. His successor was his son Arwium. **Arwium** of Kish was the twelfth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - he reigned for 720 years. He was the grandson of Atab.

Etana "the shepherd, who ascended to heaven and consolidated all the foreign countries" was successor of Arwium *son of Mashda* as king of Kish - and he reigned for 1500 years.

A Babylonian legend[1] says *that* there is a tree with the eagle's nest at the top, and a serpent at the base. Both the ***serpent*** and ***eagle*** have promised ***Utu*** (*the sun god*) to behave well toward one another, and they share food with their children. But one day, the eagle eats the serpent's children. The serpent comes back and cries. Utu tells the serpent to hide inside of the stomach of ***a dead bull***. The eagle goes down to eat the bull. The serpent captures the eagle, and throws him into ***a pit*** to die of hunger and thirst. Utu sends a man, ***Etana***, to help the eagle. Etana saves the eagle, but he *also* asks the bird to find the ***plant of birth***, in order to become father of a son. The eagle takes Etana up to the heaven of the god ***Anu***, but Etana becomes afraid in the air and he goes back to the ground. He makes another attempt, and finds the plant of birth, enabling him to have ***Balih***.

Balih of Kish was the fourteenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 400 years.

En-me-nuna of Kish was the fifteenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 660 years. His successor was his son Melem-Kish. ***Melem-Kish*** of Kish was the sixteenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 900 years. His successor was his brother Barsal-nuna. **Barsal-nuna** of Kish was the seventeenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 1200 years. His successor was his son Zamug. **Zamug** of Kish was the eighteenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 140 years. His successor was his son Tizqar. **Tizqar** of Kish was the nineteenth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 305 years.

Ilku of Kish was the twentieth Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 900 years. **Iltasadum** of Kish was the twenty-first Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 1200 years.

Enmebaragesi "*who made the land of Elam submit*" (fl. c. 2500 BCE) was the twenty-first Sumerian king in the First Dynasty of Kish (after c. 2900 BCE) - and he reigned for 900 years. The Sumerian King List states that he subdued Elam - being captured single-handedly by ***Dumuzid*** "the Fisherman" of Kuara, *predecessor of **Gilgamesh***: (Note: In Sumerian mythology, Kuara was also considered the birthplace of Enki's son, the god ***Marduk*** (Asarluhi)).

Enmebaragesi is the earliest ruler on the king list whose name is attested directly from ***archaeology***. Two ***alabaster vase fragments*** inscribed with his name were found at ***Nippur*** where, *according to the **Sumerian Tummal Chronicle***, he is said to have built the first temple. He is *also* mentioned in a section of the original Sumerian ***Epic of Gilgamesh***, ***Bilgamesh and Aga***, as the father of the ***Aga*** who laid siege to ***Uruk***. The Sumerian King List and the ***Tummal Chronicle*** concur with the ***Epic of Gilgamesh*** in making him the father of Aga, who was the final king of the 1st dynasty of Kish. Thus the fragments verifying Enmebaragesi's historicity enhance the notion that Gilgamesh is also historical.

The later Sumerian Renaissance (*Ur III*) *Third Dynasty of Ur king **Shulgi** addressed one of his praise poems to Gilgamesh, that credits Gilgamesh with capturing and defeating Enmebaragesi - thus contradicting the king list, where he was already captured by Gilgamesh's predecessor. In another part of the Gilgamesh epic, Gilgamesh offers his "sister" Enmebaragesi to be the wife of the monster **Huwawa** or **Humbaba**, causing some debate as to Enmebaragesi's gender, with most scholars taking this reference as a jest.*

[1] So far versions in three languages have been found. The ***Old Babylonian version*** comes from ***Susa*** and ***Tell Harmal***, the ***Middle Assyrian version*** comes from ***Assur***, and the ***Standard version*** is from ***Nineveh***.

Aga was the last king in the first Dynasty of Kish. Aga is mentioned in the ***Epic of Gilgamesh*** as having besieged ***Uruk***. He appears *also* in the earlier Sumerian text of ***Bilgames and Akka***, where he is referred to as ***Akka***. The Gilgamesh epic, the Sumerian King List, and the ***Tummal Chronicle*** all call him the son of ***En-me-barage-si***, *a king who has been verified through archaeological inscription, leading to theories that Gilgamesh was also historical.*

Then Kish was defeated and the kingship was taken to **E-ana (*House of Heaven*)** - the holy sanctuary to ***Inanna*** in Uruk.

The First Énsis of Uruk

Mesh-ki-ang-gasher *son of the sun god Utu* was a Sumerian ruler and the founder of the First Dynasty of Uruk - and he reigned for 324 years. He flourished c. 28th century BCE (Early Bronze Age II).

> "In E-ana, Meš-ki-aĝ-gašer, the son of Utu, became en and lugal; he ruled for 324 [variants: 325] years. Meš-ki-aĝ-gašer entered the sea and disappeared. Enmerkar, the son of Meš-ki-aĝ-gašer, the king of Unug, who built Unug [variants: under whom Unug was built], became king; he ruled for 420 years."

Mesh-ki-ang-gasher ruled the ***ziggurat*** around which his son would build the city of Uruk, and which was to become the main temple to its patron goddess. Unlike his successors Enmerkar and Lugalbanda, Dumuzid the Fisherman and Gilgamesh, Mesh-ki-ang-gasher is not known from Sumerian epics or legends besides the Sumerian Kings List. His nature as the ***son of the sun god***, the founder of a major dynasty and his mysterious "disappearance" in the sea give him a mostly mythological flavour: (*In the Hebrew Bible, Mesh-ki-ang-gasher corresponds to* ***Cush***). His son ***Enmerkar*** is also called **"*son of Utu*"** in the Sumerian legend ***Enmerkar and the Lord of Aratta***.

Enmerkar "*son of Mesh-ki-ang-gasher, the king of Unug, who built Unug* (*Uruk*)" is a legendary king - and he became king after his father Mesh-ki-ang-gasher *son of Utu* had "entered the sea and disappeared" - and he reigned for 420 years. He is listed as the builder of the Sumerian city of ***Uruk***.

In ***Enmerkar and the Lord of Aratta***, **"*a confusion of the languages of mankind*"** is mentioned.[2] He is said *here* to have had a temple built at Eridu, and is even credited with the invention of ***cuneiform writing*** on clay tablets... for the purpose of threatening ***Aratta*** into submission. Enmerkar *furthermore* seeks to restore the disrupted linguistic unity of the inhabited regions around Uruk, listed as Shubur, Hamazi, Sumer, Uri-ki (the region around Akkad), and the Martu land.

Three other texts in the same series describe Enmerkar's reign: In ***Enmerkar and En-suhgir-ana***, while describing Enmerkar's continued diplomatic rivalries with Aratta, there is an allusion to ***Hamazi*** having been vanquished. In ***Lugalbanda in the Mountain Cave***, Enmerkar is seen leading a campaign against Aratta. The fourth and last tablet, ***Lugalbanda and the Anzu Bird***, describes Enmerkar's year-long siege of Aratta. It *also* mentions that fifty years into Enmerkar's reign, the Martu people had arisen in all of Sumer and Akkad, necessitating the building of ***a wall in the desert*** to protect Uruk.

[2] The Sumerian mythological epic ***Enmerkar and the Lord of Aratta*** lists the countries where the **"*languages are confused*"** as ***Subartu***, ***Hamazi***, **Sumer**, ***Uri-ki*** **(*Akkad*)**, and the ***Martu*** land (of the Amorites).

Depiction of Anzu pursued by Ninurta, palace relief, Nineveh.

In these last two tablets, the character of ***Lugalbanda*** is introduced as one of Enmerkar's war chiefs. According to the Sumerian Kings List, it was this **Lugalbanda "the Shepherd"** who *eventually* succeeded Enmerkar to the throne of Uruk. Lugalbanda is *also* named as the father of ***Gilgamesh***, a later king of Uruk, in both Sumerian and Akkadian versions of the ***Epic of Gilgamesh***.

In a legend related by Roman author and teacher ***Aelian*** (c. AD 200), the king of Babylon, ***Euechoros*** or ***Seuechoros*** (also appearing in many variants as ***Sevekhoros***, earlier ***Sacchoras***, *etc.*), is said to be the grandfather of ***Gilgamos***, who later becomes king of Babylon (i.e., ***Gilgamesh of Uruk***). Several recent scholars have suggested *that* this "Seuechoros" or "Euechoros" is *moreover* to be identified with ***Enmerkar of Uruk***, *as well* as the Euechous named by ***Berossus*** as being the first king of Chaldea and Assyria. This last name Euechous (also appearing as ***Evechius***, and in many other variants) has long been identified with ***Nimrod***, ruler of biblical ***Erech*** **(*Uruk*)**, who, according to some extra-biblical legends, was supposedly the architect of the ***Tower of Babel***. British Egyptologist ***David Rohl*** argues that ***Eridu***, *near* ***Ur***, is the original site of the city of Babel and that the incomplete ziggurat found there is none other than the Biblical tower itself.

Lugalbanda "the Shepherd" is listed in the postdiluvian period of the Sumerian Kings List as the second king of Uruk, saying he ruled for 1200 years. Lugalbanda prominently features as the hero of two Sumerian stories dated to the **Ur III period** (21st century BCE), called ***Lugalbanda in the Mountain Cave*** and ***Lugalbanda and the Anzu Bird***. These tales are part of a series of stories that describe the conflicts between **King Enmerkar of Unug (*Uruk*)**, and **Ensuhkeshdanna**, lord of Aratta, *presumably in the Iranian highlands*. In these two stories, Lugalbanda is a soldier in the army of Enmerkar, whose name *also* appears in the Sumerian Kings List as the first king of Uruk and predecessor of Lugalbanda. The extant fragments make no reference to Lugalbanda's succession as king following Enmerkar.\

A deified Lugalbanda often appears as the husband of the goddess **Ninsun**. In Sumerian mythology, Ninsun or ***Ninsumun*** ("lady of the wild cows") is a goddess, best known as the mother of the legendary hero ***Gilgamesh***, and as the ***tutelary goddess of Gudea of Lagash***. Her parents are the deities ***Anu*** - the earliest attested sky-father deity, and ***Uras*** - a goddess of earth. Ninsun has *also* been linked to older deities as she is believed to be their reincarnation.

In royal hymns of the Ur III period, ***Ur-Nammu of Ur*** and his son ***Shulgi*** describe Lugalbanda and Ninsun as their holy parents, and in the same context call themselves the brother of Gilgamesh. ***Sin-Kashid of Uruk*** *also* refers to Lugalbanda and Ninsun as his divine parents, and names Lugalbanda as his god.

In the Akkadian ***Epic of Gilgamesh*** and in earlier Sumerian stories about the hero, the king of Uruk, Gilgamesh, calls himself the son of Lugalbanda and Ninsun. In the ***Gilgamesh and Huwawa*** tale, the hero consistently uses the assertive phrase: "By the life of my own mother Ninsun and of my father, holy Lugalbanda!" In Akkadian versions of the epic, Gilgamesh *also* refers to Lugalbanda as his personal god, and in one episode presents the oil filled horns of the defeated ***Bull of Heaven*** "for the anointing of his god Lugalbanda."

Dumuzid (Sumerian: "*faithful child*") "*the fisherman whose city was Kuara*" (*Dumuzid šukud*) originally from Kuara in Sumer, was the 3rd king in the 1st Dynasty of Uruk (c. 2600 BCE), and Gilgamesh's predecessor. He single-handedly captured ***En-me-barage-si***, ruler of Kish, and ruled in *Uruk* for 100 years - *far fewer than the 1200 years it ascribes his predecessor, Lugalbanda* "*the Shepherd*."

There may have been some confusion in the early Sumerian compositions between this figure and that of "*Dumuzid the Shepherd*," *whom they call the king of Uruk, and who appears as a deity* (*Tammuz*) *in later works. However, the Sumerian king list says that* "*Dumuzid the Shepherd*" *had ruled before the flood, and locates him in Bad-tibira.*

Gilgamesh (***Gilgameš***; "*The Ancestor is a Young Man*") "*the fisherman whose city was* ***Kuara*** *- also the home of* ***Dumuzid the Fisherman***, *legendary third king of Uruk*," originally ***Bilgamesh***, is the main character in the ***Epic of Gilgamesh***, an Akkadian poem that is considered ***the first great work of literature***, and in earlier Sumerian poems: (*Initial difficulties in reading cuneiform resulted in Gilgamesh's name being initially given as* **"Izdubar"** *when parts of the epic were first published in English in 1872*). In the epic, Gilgamesh is a ***demigod*** of ***superhuman strength*** who builds the city walls of ***Uruk*** to defend his people - a contemporary with Aga of Kish, he ruled Uruk for 126 years and reigned sometime between 2800-and-2500 BCE. After the death of his friend **Enkidu**, Gilgamesh travels to meet the sage ***Utnapishtim***, who survived the **Great Flood**.

The latest and most comprehensive telling of the Gilgamesh legend was the twelve-tablet Standard Babylonian Version, compiled c. 1200 BCE by the exorcist-priest (mašmaššu***) Sîn-lēqi-unninni*** ("*Sîn* (*i.e. the moon god*) *is one who accepts my prayer*"), who lived in Mesopotamia in the period between 1300-and-1000 BCE. His name, also *sometimes* transcribed, albeit *probably* less often, as **"*Sîn-liqe-unninni*,"** meaning "*O Sîn! Accept my prayer*," is listed in the text itself, which was unorthodox for works written in cuneiform. His version is known by its incipit, or first line **"*Sha naqba īmuru*"** ("*He who saw the deep*" or "*The one who saw the Abyss*"). The extent to which his version is different from earlier texts is unknown.

Gilgamesh and his son **Urlugal** rebuilt the sanctuary of the goddess ***Ninlil*** in ***Tummal***, a sacred quarter in her city of ***Nippur*** - *among the most ancient of Sumerian cities*. At the end of his life Gilgamesh was buried under the Euphrates River - the people of Uruk diverting the flow of the river passing Uruk for the purpose of burying the dead king within the river bed.

Ur-Nungal of Uruk was the sixth Sumerian ruler in the First Dynasty of Uruk (c. 26th century BCE), and son of Gilgamesh he ruled for 30 years. He was the father of ***Udul-kalama***.

Udul-kalama *son of Ur-Nungal and grandson of Gilgamesh* was the seventh Sumerian ruler in the First Dynasty of Uruk (c. 26th century BCE). However, unlike his predecessors, he left no other known documents or relics mentioning his name, and he may have been one of several minor kings of Uruk added to the list, who reigned when hegemony was actually held by the first dynasty of Ur.

La-ba'shum of Uruk was the eighth Sumerian ruler in the First Dynasty of Uruk (c. 26th century BCE) - and he ruled nine years. **En-nun-tarah-ana** of Uruk was the ninth Sumerian ruler in the First Dynasty of Uruk (c. 26th century BCE) - and he ruled eight years. **Mesh-he "*the Smith*"** (died c. 2552 BCE) was the 10th lugal of the first dynasty of Uruk - and he ruled 36 years. **Melem-ana** of Unug (d. c. 2546 BCE) was the 11th lugal of the first Uruk dynasty- and he ruled six years. **Lugal-kitun** was the 12th and last lugal of the first Uruk dynasty - and he ruled 36 years - he was overthrown by ***Mesannepada***, ending the first dynasty of Uruk.

Unug was defeated and the kingship was taken to ***Urim* (*Ur*)**.

Early Azuhinum (*Assyrian*) *Period*

According to the Assyrian King List

This section shows marked similarities to the ancestors of the first Babylonian dynasty. According to the ***Cambridge Ancient History***, the conclusion of this "kings who lived in tents" section "marked the end of the nomadic period of the Assyrian people" and "visualized Ushpia as the actual founder of the Semitic city of Ashur."

Assyria is thought to have begun as an ***oligarchy*** rather than a monarchy. These kings at some point became fully urbanized and founded the city-state of **Assur**. Both the Assyrians and Sumerians had become subject to the ***Akkadians***, centered in central Mesopotamia c. 2400 BCE. The Akkadian Empire claimed to encompass the surrounding **"*four corners of the world*."** Assyrian rulers had become subject to ***Sargon of Akkad*** and his successors, and the city-state of Assur had become a regional administrative center of the Empire, *implicated by the* ***Nuzi tablets***.[3]

Tudiya[4] or ***Tudia*** (fl. c. 2450 - 2400 BCE) is the earliest Assyrian king named in the ***Assyrian King List***, and the first of the **"*seventeen kings who lived in tents*"** (i.e. independent semi-nomadic pastoralist rulers). His existence is unconfirmed archeologically and uncorroborated by any other source. Tudiya was succeeded by ***Adamu*** - *and then a further thirteen rulers*: *Yangi, Suhlamu, Harharu, Mandaru, Imsu, Harsu, Didanu, Hana, Zuabu, Nuabu, Abazu, Belu and Azarah*. Nothing concrete is yet known about these names, although it has been noted that a much later Babylonian tablet listing the ancestral lineage of Hammurabi of Babylon, seems to have copied the same names from Tudiya through Nuabu, though in a heavily corrupted form: Tudiya's name seems to be joined with that of Adamu to appear there as ***Tubtiyamutu***.

Adamu (fl. c. 2400 - 2375 BCE) was an early Assyrian king, and listed as the second among the "seventeen kings who lived in tents." The earliest known use of the name **"*Adam*"** as a genuine name in historicity is **"*Adamu*."**. Next to nothing is otherwise known about Adamu's reign.

Tudiya's existence was confirmed with the discovery of a tablet where it was stated *that* he had concluded a treaty for the operation of a ***kārum*** in ***Eblaite territory***, with ***Ibrium of Ebla*** (vizier of the ***King Isar-Damu of Ebla***). This entire reading is now questionable, as several scholars have more recently argued that the treaty in question was not with king Tudiya of Assur at all, but rather with the unnamed king of an uncertain location called **"*Abarsal*."** Assyria seems to had already been firmly involved in trade in ***Anatolia*** by this time; the earliest known reference to Anatolian ***kārums*** in ***Hatti*** was found on later cuneiform tablets describing the early period of the Akkadian Empire. On those tablets, Assyrian traders in ***Burushanda*** had implored the help of their ruler, ***Sargon of Akkad***, and this appellation continued to exist throughout Assyria for about one-thousand-seven-hundred years. The name **"*Hatti*"** appears in later accounts of ***Naram-Sin of Akkad*** *grandson of Sargon of Akkad* campaigning in ***Anatolia***. Assyrian and Akkadian traders had spread the use of writing in the form of the ***Mesopotamian cuneiform script*** to Anatolia and the ***Levant***.

Adamu was followed by **Yangi**. Next to nothing is otherwise known about Yangi's reign. Yangi was followed by **Suhlamu**. Little is otherwise known about Suhlamu's reign. Suhlamu was followed by **Harharu**. Next to

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[3] To date, around ***5000 tablets*** are known, many are routine legal and business documents and about one quarter concern the business transactions of a single family. The vast majority of finds are from the ***Hurrian period*** during the ***second millennium BCE*** with the remainder dating back to the town's founding during the ***Akkadian Empire***. *An archive contemporary to the Hurrian archive at Nuzi has been excavated from the* **"*Green Palace*"** *at the site of* ***Tell al-Fakhar***, *southwest of Nuzi.*

Perhaps the most famous item found is the **Nuzi map**, which is the ***oldest known map ever discovered***. It is unknown exactly what the Nuzi map charts, even though the majority of the tablet is preserved. The Nuzi map is *actually* one of the *so-called* ***Gasur texts***, and predates the invasion of the city of Gasur by the Hurrians, who renamed it Nuzi. The cache of ***economic and business documents*** among which the map was found date to the Old Akkadian period (c. 2360 - 2180 BCE). Gasur was a thriving commercial center, and the texts reveal a varied business community with far reaching enterprises. It is possible that Ebla was a trading partner, and that the tablet, rather than a record of land-holdings, might indeed be a road map. The tablet, which is *approximately* 6 x 6.5 cm., is inscribed only on the obverse. It shows the city of ***Maskan-dur-ebla*** in the lower left corner, *as well as* a canal/river and two mountain ranges.

[4] In initial archaeological reports from ***Ebla***, it appeared that ***Tudiya***'s existence was confirmed with the discovery of a tablet where it was stated that he had concluded a treaty for the operation of a ***kārum*** (Akkadian: "quay, port, commercial district"; plural ***kārū***, from Sumerian *kar* "fortification of a harbour" or "breakwater") in Eblaite territory, with ***King Ibrium of Ebla*** (who is now known to have instead been the vizier of the ***King Isar-Damu of Ebla***). This entire reading is now questionable, as several scholars have more recently argued that the treaty in question was not with king Tudiya of Assur at all, but rather with the unnamed king of an uncertain location called **"*Abarsal*."**

nothing is otherwise known about Harharu's reign. Harharu was followed by **Mandaru**. Next to nothing is otherwise known about Mandaru's reign. Mandaru was followed by **Imsu**. Next to nothing is otherwise known about Imsu's reign. Imsu was followed by **Harsu**. Next to nothing is otherwise known about Harsu's reign. Harsu was followed by **Didanu**. Next to nothing is otherwise known about Didanu's reign. Didanu was followed by **Hana**. Next to nothing is otherwise known about Hana's reign. Hana was followed by **Zuabu**. Next to nothing is otherwise known about Zuabu's reign. Zuabu was followed by **Nuabu**. Next to nothing is otherwise known about Nuabu's reign. Nuabu was followed by **Abazu**. Next to nothing is otherwise known about Abazu's reign. Abazu was followed by **Belu**. Next to nothing is otherwise known about Belu's reign. Belu was followed by **Azarah**. Next to nothing is otherwise known about Azarah's reign. Azarah was followed by **Ushpia** (fl. c. 2218 BCE - c. 2205 BCE) - the second last of the Assyrian "kings who lived in tents" - and the *actual* founder of the Semitic city of **Aššur** - having founded a temple for the god ***Aššur*** within the city-state of Aššur. Ushpia was followed by **Apiashal** (fl. c. 2205 BCE - c. 2192 BCE) *son of Ushpia*.

Apiashal is also listed as the first out of the ten, **"*kings whose fathers are known*."**

Apiashal was followed by his son **Hale** (fl. c. 2028 BCE). Very little is otherwise known about Hale's reign. Hale is followed by his son **Samani**, *both* predecessor and father of **Hayani**, *both* predecessor and father of **Ilu-Mer**, *both* predecessor and father of **Yakmesi**, *both* predecessor and father of **Yakmeni**, *both* the predecessor and father of **Yazkur-el**, *both* the predecessor and father of **Ila-kabkabu**, *both* the predecessor and father of **Šamši-Adad I** - *infer*.

Ila-kabkabu *both* the predecessor and father of **Aminu** - the last of the, "kings whose fathers are known."

These are ***early rulers of Assur***: **Sulili** *son of Ila-kabkabu son of Yazkur-el*, believed to had ruled around the year 2000 BCE, was first of six early rulers of Assur. *The Assyrian King List lists him as the twenty-seventh ruler of Assyria.* **Kikkia** (sometimes given as ***Kikkiya***) *son of Sulili* may have won his independence from the waning influence of the ***Neo-Sumerian Empire***. **Akiya** was the successor of Kikkia, and was the predecessor of Puzur-Ashur I. Very little is otherwise known of Akiya's reign.

Puzur-Ashur I was an ***Assyrian*** who fl. c. 2000 BCE. His clearly Assyrian name (meaning, "*servant of Ashur*") distinguishes him from his three immediate predecessors on the Assyrian King List, who *possibly* bore non-Semitic names, and from the earlier, Amorite-named, "kings who are ancestors" (*also* translatable as, "kings whose fathers are known"), often interpreted as a list of Shamshi-Adad I's ancestors. He was among the kings who had renewed the city walls of Assur begun by Kikkia.

Puzur-Ashur I may have started a native ***Assyrian dynasty*** that endured for eight generations until Erishum II was overthrown by the Amorite Shamshi-Adad I. Puzur-Ashur I's successors bore the title ***Iššiʼak Aššur***, vice regent of Assur, *as well as* ***ensí***.

Shalim-ahum or ***Šalim-ahum*** (meaning, "*keep the brothers safe*") *son of Puzur-Ashur I* was a ruler of the city-state of Assur fl. c. 1900 BCE. The length of his reign was unknown. Old Assyrian inscriptions record *that* the god ***Ashur*** "requested of him" the construction of a temple and that he had "beer vats and storage area" built in the "temple area." He ruled during a period when nascent Assyrian merchant companies were branching out into ***Anatolia*** to ***trade textiles*** and ***tin*** from Assur for ***silver***. He was succeeded by his son, Ilu-shuma. Shalim-ahum and his successors bore the title ***Iššiʼak Aššur***, vice regent of Assur, *as well as* ***ensí***.

Ilu-shuma or ***Ilu-šūma*** (c. 1900 BCE) *son of Shalim-ahum* was the thirty-second king of Assyria. The length of his reign is uncertain. He titled himself "vice-regent of Assur, beloved of the god ***Ashur*** and the goddess ***Ishtar***." The ***Chronicle of Early Kings*** records his contemporary as ***Su-abu***, who was once identified with the founder of the ***First Dynasty of Babylon***, ***Sumu-abum*** (c. 1830 BCE). The word "battles" is discernible on the subsequent, fragmentary line of the Chronicle and this has led some historians to believe Ilu-shuma may have engaged in conflict with his southerly neighbor. A brick inscription of Ilu-shuma describes his relations with the south and reads:

> "The freedom of the Akkadians and their children I established. I purified their copper. I established their freedom from the border of the marshes and Ur and Nippur, Awal, and Kismar, Der of the god Ishtaran, as far as Assur."

This represented an attempt to lure traders from the south of Assur with ***tax privileges*** and ***exemptions***, to monopolize the exchange of ***copper*** from the gulf for ***tin*** from the east. The cities cited *therefore* are the ***three major caravan routes*** the commodities would have traveled rather than campaign routes for the king. Ilu-shuma's ***construction activities*** included building the old ***temple of Ishtar***, a city wall, subdivision of the city into house plots and diversion of the flow of two springs to the city gates ***Aushum and Wertum***.

His son, ***Erishum I***, is identified as the king who succeeded him and reigned for 30 years (or 40, depending on the copy of the Assyrian King List), followed by Ilu-shuma's other son, ***Ikunum***.

The First Dynasty of Ur

Akalamdug was succeeded by **Meskalamdug** ("*hero of the good land*"), an early énsi of Ur who does not appear in the Sumerian Kings list. *His tomb, discovered* [ ] *in 1924, containing numerous gold artifacts including a golden helmet with an inscription of the king's name. His wife's name was queen* ***Ninbanda***. *Meskalamdug was also mentioned on a seal in another tomb with the title lugal (king), however because his own tomb lacked attendants, it is assumed that he was not royal.*

Mesannepada or ***Mesh-Ane-pada*** ("*youngling chosen by An*") *son of Meskalamdug* ("*hero of the good land*") was the first king listed for the first dynasty of Ur (c. 25th century BCE). He ruled for 80 years, having overthrown ***Lugal-kitun*** of Uruk.

Mesannepada gave gifts to the kings of Mari. More-so, seals from the royal cemetery at Ur have been found bearing the names of Mesannepada and his predecessors ***Meskalamdug*** and ***Akalamdug***, along with Queen ***Puabi***.

Mesannepada, and his son and successor ***Meskiag-nuna***, are both named on the ***Tummal Inscription*** as upkeepers of the main temple in Nippur *along with* ***Gilgamesh*** *of Uruk and his son* ***Ur-Nungal***, *verifying their status as overlords of Sumer*. Judging from the inscriptions, Mesannepada *then* assumed the title **"*King of Kish*,"** to indicate his hegemony. Another son of Mesannepada, named **A-anne-pada** (***Aja-ane-pada***; "*father chosen by An*"), is known for having a temple constructed (*at modern* ***Ubaid***).

Mesh-ki-ang-Nuna *son of Mesannepada* ruled 36 years.

> **Mesilim**, also spelled ***Mesalim***, was lugal of Kish. Though his name is missing from the Sumerian Kings List, Mesilim is among the earliest historical figures recorded in archaeological documents. He reigned some time in the ***Early Dynastic III period*** (c. 2500–2330 BCE). Inscriptions from his reign state that he sponsored temple construction in both ***Adab*** and ***Lagash***, where he apparently enjoyed some suzerainty.
>
> Mesilim is best known for having acted as mediator in a conflict between ***Lugal-sha-engur***, his énsi in Lagash, and the neighboring rival city state of ***Umma***, regarding the rights to use an ***irrigation canal*** on the border between the two. After asking the opinion of the god ***Satarana***, Mesilim established a new border between Lagash and Umma, and erected a pillar to mark it, on which he wrote his final decision. This solution was not to be permanent; a later king of Umma, ***Ush***, destroyed the pillar in an act of defiance.

Elulu as the third king of the first dynasty of Ur on the Sumerian Kings list, which states he reigned for 25 years. **Balulu** was the final king of Ur, ruling for 36 years before Ur was defeated and the kingship moved to ***Awan***.

The Awan Dynasty

Three Awan kings reigned for a total of 356 years. Their names have not survived on the extant copies, apart from the partial name of the third king, **"Ku-ul..."**, who ruled for 36 years. This information suggests that Awan had political importance in the 3rd millennium BCE.

The Awan Dynasty was the first dynasty of **Elam** of which anything is known today, appearing at the dawn of historical record. The **Elamites** were likely major rivals of neighboring Sumer from remotest antiquity; they were said to have been defeated by ***Enmebaragesi of Kish*** (c. 25th century BCE) - *supra*, who is the earliest archaeologically attested Sumerian king, as well as by a later monarch, Eannatum I of Lagash.

Awan was a city or possibly a region of Elam whose precise location is not certain, but it has been variously conjectured to be north of ***Susa***, (*in south* ***Luristan***, *close to* ***Dezful***, *or* ***Godin Tepe***).

A royal list found at Susa gives the names of ***twelve kings*** in the Awan dynasty. As there are very few other sources for this period, most of these names are not certain: ***Peli***, ***Tata***, ***Ukku-Tanhish***, ***Hishutash***, ***Shushun-Tarana***, ***Napi-Ilhush***, ***Kikku-Siwe-Temti***, **Luhi-ishshan** - contemporary with Sargon of Akkad, ***Hishep-Ratep***, ***Helu***, ***Hita***, and ***Puzur-Inshushinak*** - contemporary with Ur-Nammu. Little is known of these kings' reigns, but Elam seems to have kept up a ***heavy trade*** with the Sumerian city-states during this time, importing mainly foods, and exporting cattle, wool, slaves and silver, among other things. A text of the time refers to a shipment of *tin* to the governor of the Elamite city of ***Urua***, which was committed to work the material and return it in the form of ***bronze*** - *perhaps* indicating "a technological edge enjoyed by the Elamites over the Sumerians."

Elamite Governors of Susa under Akkadian rule include: ***Sanam-Shimut*** (until c. 2325 BCE); ***Zinuba*** (until c. 2315 BCE); ***Epirmupi*** (from c. 2315 BCE); ***Lamgium*** (*contemporary with King Manishtushu of Akkad*); ***Eshpum*** (*cont. with King Manishtushu of Akkad*); ***Uba*** (*cont. with King Manishtushu of Akkad*); ***Enammuna*** (*cont. with King Naram-Sin of Akkad*); ***Ur-Ili-Adad***; ***Ilishmani***; ***Shinpi-khish-khuk***; and ***Kutik-Inshushinak***.

It is *also* known that the Awan kings carried out incursions in Mesopotamia, where they ran up against the most powerful city-states of this period, ***Kish*** and ***Lagash***. One such incident is recorded in a tablet addressed to ***Enetarzi***, a minor ruler or governor of Lagash, testifying that a party of 600 Elamites had been intercepted and defeated while attempting to abscond from the port with plunder.

When the ***Akkadian empire*** started to break down around 2240 BCE, it was Kutik-Inshushinak (or Puzur-Inshushinak), the ***governor of Susa*** on behalf of Akkad, who liberated Awan and Elam, ascending to the throne. By this time, Susa had started to gain influence in Elam (*later, Elam would be called* ***Susiana***), and the city began to be filled with temples and monuments. Kutik-Inshushinak next defeated ***Kimash*** and *Hurtum* (neighboring towns rebelling against him), destroying 70 cities in a day. Next he established his position as king, defeating all his rivals and taking ***Anshan***, the capital. Not content with this, he launched a campaign of devastation throughout northern Sumer, seizing such important cities as ***Eshnunna***. When he finally conquered Akkad he was declared king of the four quarters, owner of the known world. *Later*, ***Ur-Nammu of Ur****, founder of the 3rd dynasty of Ur defeated Elam, ending the dynasty of Awan.*

Kutik-Inshushinak's work was not only as a conqueror; he created Elam's organization and the administrative structure. He extended the ***temple of Inshushinak*** - *protector deity of Susa*, where he erected a statue of her.

At the height of Awan (c. 2100 BCE), **Kutik-Inshushinak (*Puzur-Inshushinak*)** was king of Elam - and the last from the Awan dynasty according to the ***Susa Kings List***. His father was ***Shinpi-khish-khuk***, the crown prince, and most likely a brother of king ***Khita***. Kutik-Inshushinak's first position was as ***governor of Susa***, which he may have held from a young age. About 2110 BCE, his father died, and he became crown prince in his stead.

Elam had been under the domination of **Akkad** since the time of ***Sargon the Great*** - *infer*, and Kutik-Inshushinak *accordingly* campaigned in the ***Zagros mountains*** on their behalf. He was greatly successful as his conquests seem to have gone beyond the initial mission. In 2090 BCE, he asserted his independence from Akkad, which had been weakening ever since the death of ***Naram-Sin***, thus making himself king of Elam. He conquered ***Anshan*** and managed to unite most of Elam into one kingdom. He built extensively on the ***citadel at Susa***, and encouraged the use of the ***Linear Elamite script*** to write the Elamite language. This may be seen as a reaction against Sargon's attempt to force the use of Akkadian. Most inscriptions in Linear Elamite date from the reign of Kutik-Inshushinak. His achievements were not long-lasting, for after his death the linear script fell into disuse, and Susa was overrun by the ***Third Dynasty of Ur***.

The Awan dynasty disappears from history, probably cut down by the Guti or warlike Lullubi (*possibly* of Hurrian origin) tribes that then sowed disorder in Mesopotamia and the Zagros, while Elam fell under control of the **Simashki Dynasty** (*also* of Elamite origin). It is now known that his reign in Elam overlapped with that of ***Ur-Nammu of Ur III***, although the previous lengthy estimates of the duration of the intervening ***Gutian Dynasty*** and rule of ***Utu-hengal of Uruk*** had not allowed for that synchronism.

The Second Dynasty of Kish

Awan was defeated and the kingship was taken to Kish. ***Susuda* "*the Fuller*"** (c. 26th century BCE) ruled for 201 years - and *he* was succeeded by ***Dadasig***, who ruled for 81 years - and *he* was succeeded by ***Mamagal* "*the Boatman*,"** who ruled for 360 years - and *he* was succeeded by his son ***Kalbum*,"** who ruled for 195 years - and *he* was succeeded by ***Tuge***, who ruled for 360 years - and *he* was succeeded by his son ***Men-nuna***, who ruled for 180 years - and *he* was succeeded by **(*Enbi-Ishtar*)**, who ruled for 290 years - and *he* was succeeded by ***Lugalngu*)**, who ruled for 360 years - and *he* was the last king of the second dynasty of Kish.

Then Kish was defeated and the kingship was taken to **Hamazi** (or ***Khamazi***) - an ancient kingdom or city-state of some importance that reached its peak c. 2500–2400 BCE.

The Hamazi Dynasty

The exact location of **Hamazi** is unknown, but is thought to have been located in the western Zagros mountains roughly between Elam and Assyria, *possibly near Nuzi or modern Hamadhan*. One of the earliest references to Hamazi is found in the epic ***Enmerkar and the Lord of Aratta***, where Enmerkar prays to Enki about the **"*confusion of languages*"** in the various inhabited lands, at the time of the building of the ziggurats in Eridu and Uruk. Hamazi is the only land mentioned in this prayer with the epithet "many-tongued." A sequel, ***Enmerkar and En-uhgir-ana*** *also* mentions that the sorcerer of Hamazi, ***Urgirinuna***, went to ***Aratta*** after Hamazi "had been destroyed"; he is later sent by the Lord of Aratta on a failed mission attempting to bring Enmerkar into submission.

According to the Sumerian Kings List, ***King Hadanish of Hamazi*** (c. 2500 BCE) held hegemony over Sumer after defeating Kish - and *he* ruled for 360 years, but was in turn defeated by ***Enshakushanna of Uruk*** and the kingship was taken to Unug (Uruk).

The Second Dynasty of Uruk

En-shag-kush-anna was king of Uruk in the later 3rd millennium BCE - and *he* ruled for 60 years. He conquered ***Hamazi***, ***Akkad***, *Kish*, and ***Nippur***, claiming hegemony over all of Sumer. He adopted the Sumerian title **"*en ki-en-gi lugal kalam-ma*,"** which may be translated as "*lord of Sumer and king of all the land*" (or *possibly* as "***en*** *of the region of Uruk and* ***lugal*** *of the region of Ur*"), and could correspond to the later title **"*lugal ki-en-gi ki-uri*"** "*King of Sumer and Akkad*" that *eventually* came to signify kingship over Mesopotamia as a whole.

He was succeeded in Uruk by **Lugal-ure** (or ***Lugal-kinishe-dudu***) - and he ruled for 120 years, but the hegemony seems to have passed to ***Eannatum of Lagash*** for a time - *infer*. Lugal-kinishe-dudu was later allied with ***Entemena***, a successor of Eannatum, against Lagash's principal rival, ***Umma*** - *infer*.

Lugal-kinishe-dudu was succeeded by **Argandea** - then Unug was defeated and the kingship was taken to Urim (Ur).

The Second Dynasty of Ur

Nanni was the first known king of the second dynasty of Ur (c. 25th century BCE) - and he ruled for 120 years. ***Nanni*** was succeeded by his son **Mesh-ki-ang-Nanna** - and he ruled for 48 years. ***Mesh-ki-ang-Nanna*** was succeeded by **?** - and he ruled for 2 years. Then Urim was defeated and the kingship was taken to Adab.

The Dynasty of Adab

Lugal-Ane-mundu (c. 25th century BCE) was the most important king of the city-state of Adab (in Sumer). The ***Sumerian Kings List*** claims he reigned for 90 years, following the defeat of ***Meskiaj-nanna of Ur***. There are few authentic contemporary inscriptions for Lugal-Anne-Mundu's reign - *and he is known mainly from a much later text, purporting to be copied from one of his inscriptions*. He said to have conquered all Mesopotamia from the Persian Gulf to the Zagros Mountains and Elam

His empire, *perhaps* the first in recorded history, collapsed upon his death. Following this, the king list indicates that the "kingship" (i.e. the Nippur-based hegemony) fell to a dynasty from ***Mari***, beginning with ***Anbu*** *infer*; however, it has been suggested that more likely, only the last of these Mari kings, ***Sharrumiter***, held the hegemony after ***Lugal-Anne-Mundu***. With the break-up of the Adab kingdom, other prominent cities appear to have concurrently regained their independence, including ***Lagash*** **(*Lugalanda*)**, ***Akshak*** (which not long afterward won the kingship from Mari, perhaps under ***Puzur-Nirah***), and ***Umma*** (whose king ***Lugal-zage-si*** eventually went on to seize his own empire throughout the Fertile Crescent).

According to the fragmentary inscription attributed to Lugal-Anne-Mundu, (*but known only from two copies dated from the reigns of Abi-Eshuh and Ammi-Saduqa*), he subjected the **"*Four Quarters*" *of the world*** - i.e., the entire Fertile Crescent region, from the Mediterranean to the Zagros Mountains. His empire is said to have included the provinces of ***Elam***, ***Marhashi***, ***Gutium***, ***Subartu***, the **"*Cedar Mountain land*" (*Lebanon*)**, ***Amurru*** or ***Martu***, **"*Sutium*"** (?), and the **"*Mountain of E-anna*"** (Uruk with its ziggurat ?). According to the inscription: "he made the people of all the lands live in peace as in a meadow."

He *also* mentions having confronted a coalition of ***13 rebel governors*** or chiefs, led by ***Migir-Enlil of Marhashi*** - *all of their names are considered Semitic*. Then Adab was defeated and the kingship was taken to ***Mari***.

The First Dynasty of Lagash

Sumerian Early Dynastic Period III

The First Dynasty of Lagash (c. 2500–2271 BCE) is not mentioned in the Sumerian Kings List, though it is well known from inscriptions. It recounts how ***after the flood*** mankind was having difficulty growing food for itself, being dependent solely on rainwater; it further relates that techniques of ***irrigation*** and ***cultivation of barley*** were then imparted by the gods.

Enhengal is the first known king of Lagash... - and *he* was succeeded by the énsi (*high priest*) ***Lugal-sha-engur* (*Lugal-Suggur*)** - and *he* was succeeded by **Ur-Nanshe** *also called* **Ur-virte (*Ur-nina*)** (c. 2500 BCE) *son of Gunidu who was probably not from royal lineage, being recorded without an accompanying royal title, whom is considered to be the* ***first king of the First Dynasty of Lagash*** in the Sumerian Early Dynastic Period III. He is known through inscriptions to have commissioned many buildings projects, including canals and temples, in the state of Lagash, and defending Lagash from its rival state **Umma** - best known for its long frontier conflict with Lagash. [Umma reached its zenith(c. 2275 BCE) under the rule of ***Lugal-Zage-Si***, who also controlled ***Ur*** and ***Uruk***. Under the ***Ur III*** dynasty, Umma became an important provincial center: Most of the over 30,000 cuneiform tablets recovered from the site are administrative and economic texts from that time, which permit an excellent insight into provincial affairs in Umma. The ***Umma calendar of Shulgi*** (c. 21st century BCE) is the immediate predecessor of the later ***Babylonian calendar***, and indirectly of the ***post-exilic Hebrew calendar***. *Umma appears to have been abandoned after the Middle Bronze Age.*]

Ur-Nanshe *also called* ***Ur-virte*** (or ***Ur-Nina***) was the first king of the First Dynasty of Lagash (c. 2500 BCE) in the ***Sumerian Early Dynastic Period III***. Temple complexes attributed to Ur-Nanshe include Ningirsu's temple in ***Girsu***, Nanshe's temple in ***Nina*** (or ***Nimin***), *also known as* ***Sirara***, which was *probably* a seaport), and ***Apsubanda***. He is known to have originally built the ***Ibgal of Inanna***, *because of Eannatum honorary inscriptions left after temple renovation*: An oval wall surrounds the main mud brick temple and it is located on the southwest edge of the city - this placement within the city is different because temples were usually centrally positioned in ancient Sumer.

Ur-Nanshe has left behind many inscriptions and plates that depict him, his family, and court. The king is portrayed as a builder of temples and canals, thus a preserver of order perceived to be bestowed upon them by the gods. The ***Perforated Relief of King Ur-Nanshe*** (*on display at the Louvre*), is a perforated limestone slab that was probably part of a wall as a votive decoration and is inscribed in Sumerian: "Ur-Nanshe, king of Lagash, son of Gunidu, built the temple of Ningirsu; he built the temple of Nanshe; he built Apsubanda." The carved illustration is in two registers, top and bottom, both depicting Ur-Nanshe in different roles as king. In the top register he is dressed in a ***kaunakes*** (tufted wool skirt), carrying a basket of bricks on his head while surrounded by other Lagash elite, his wife, and sons. Inscriptions on their respective garments identify each person. On the bottom register, Ur-Nanshe is at a banquet, which is to celebrate the building of the temple. He is seated on a throne wearing the same outfit as the top register surrounded by other court members. In both registers Ur-Nanshe is shown using hierarchical proportion in which he is considerably larger than everyone surrounding him. Further inscriptions read, "boats from the (distant) land of Dilmun carried the wood (for him)," which is the ***oldest known written record of Dilmun*** and importation of goods into Mesopotamia.

The ***Plaque of Ur Nanshe***, a limestone plaque (*currently located at the Louvre Museum*), honours Ur Nanshe. The figures displayed are the king and his court standing rigid and wide eyed, paying homage to the god Nanshe. They are dressed in kaunakes with their hands clasped together over their chest.

There are many other inscriptions found by or mentioning Ur-Nanshe. Some of them include a listing of rulers of Lagash and a ***Hymn to Nashe***.

Excerpt from ***Ruler of Lagash***:

> "Ur-Nanše, the son of ….., who built the E-Sirara, her temple of happiness and Niĝin, her beloved city, acted for 1080 years. Ane-tum, the son of Ur-Nanše..."

Excerpt from ***A Hymn to Nashe***:

> "There is perfection in the presence of the lady. Lagaš thrives in abundance in the presence of Nanše. She chose the šennu in her holy heart and seated Ur-Nanše, the beloved lord of Lagaš, on the throne. She gave the lofty scepter to the shepherd."

Ur-virte was succeeded by his son ***Akurgal*** - and *he* was succeeded by ***Eannatum*** *son of Akurgal and grandson of Ur-Nanshe* (*or Ur-Nina*) (c. 25th century BCE) - and he ascended after *Lugal-shag-engur* was the ***énsi***, or high priest.

Eannatum - sometimes referred to as ***Uruash*** expanded the kingdom of Lagash by defeating Umma, as illustrated in the ***Stele of the Vultures***,[5] and continued building and renovation of Ur-Nanshe's original buildings and established one of the first verifiable empires in history. One inscription found on a boulder states that Eannatum was his Sumerian name, while his **"*Tidnu*" (*Amorite*)** name was ***Lumma***.

Eannatum conquered all of Sumer, including ***Ur***, ***Nippur***, ***Akshak*** (controlled by ***Zuzu***) - *infer*, ***Larsa***, and ***Uruk*** (controlled by ***Enshakushanna*** - *supra*). He *also* annexed the kingdom of ***Kish***, which regained its independence after his death. He made ***Umma*** a tributary, where every person had to pay a certain amount of grain into the treasury of the goddess ***Nina*** and the god ***Ingurisa***, after personally commanding an army to subjugate the city.

Eannatum expanded his influence beyond the boundaries of Sumer. He conquered parts of ***Elam***, including the city ***Az*** *off the coast of the modern Persian Gulf, allegedly* smote ***Shubur***[6] - an early name for Assyria proper -

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[5] The *so-called* **Stele of the Vultures**, *now in the Louvre*, is a fragmented limestone stele found in ***ancient Girsu*** (*Telloh, Iraq*), in 1881. The stele is reconstructed as having been 1.80 meters (5 ft 11 in) high and 1.30 meters (4 ft 3 in) wide and was set up c. 2500–2400 BCE. It was erected as a monument of the ***victory of Eannatum of Lagash over Enakalle of Umma***.

On it various incidents in the war are represented. In one register, the king stands in his chariot with a curved weapon in his right hand, formed of three bars of metal bound together by rings, while his kilted followers, with helmets on their heads and lances in their hands, march behind him. In another register a figure, presumed to be that of the king, rides on his chariot in the thick of the battle. On the other side of the stele is an image of ***Ninurta***, a god of war, holding the captive ***Ummaites*** in a large net. This implies that Eannatum attributed his victory to Ninurta, and thus that he was in the god's protection (though some accounts say that he attributed his victory to ***Enlil***, the patron deity of Lagash).

[6] The land of **Subartu**, which may have been in the general sphere of influence of the ***Hurrians***, was a polity in ***Upper Mesopotamia***, westward on the Tigris, although there are various other theories placing it sometimes a little farther to the east and/or north. Its precise location has not been identified. From the point of view of the ***Akkadian Empire***, Subartu marked the northern geographical horizon, just as ***Martu***, ***Elam*** and ***Sumer*** marked "west," "east" and "south," respectively.

The earliest references to the "four quarters" by the kings of Akkad name Subartu as one of these quarters around Akkad, along with Martu, Elam, and

and demanded tribute as far as ***Mari***. However, revolts often arose in parts of his empire. During Eannatum's reign, many temples and palaces were built, especially in ***Lagash***. The city of ***Nina***, *probably* a precursor of ***Nineveh***, was rebuilt, with many canals and reservoirs being excavated.

En-anna-tum I (c. 25th century BCE) *brother to Eannatum*, high priest, succeeded his brother Eannatum as king of Lagash. During his rule, Umma once more asserted independence under ***Ur-Lumma***, who attacked Lagash unsuccessfully. Ur-Lumma was replaced by a priest-king, *Illi of Umma*, who also attacked Lagash. (Ur-Luma and Illi of Umma, as well as ***Kug-Bau of Kish*** - *infer, all* gained independence from him.)

Entemena (flourished 2400 BCE) *son of En-anna-tum I*, governor of Lagash - was a contemporary ruler with ***Lugal-ure of Uruk***. He built the ***temple E-mush*** to ***Inanna*** and ***Dumuzid***, under his local epithet Lugal-***E-mush*** - and *he* reestablished Lagash as a power in Sumer. He defeated ***Illi of Umma*** with the aid of ***Lugal-kinishe-dudu of Uruk***, governor of Uruk, successor to ***Enshakushanna*** - *supra*, with whom he shared a friendship pact.

Eannatum II succeeded ***Entemena*** - and *he* was succeeded by **Enentarzid** - and *he* was succeeded by **Lugalanda** (*also* ***Lugal-anda***) *son of the high priest of Lagash*, being appointed king by his father. At this time the ***high priests of Lagash*** were very influential, and either occupied the throne, or decided who should. The priests, especially the high priests, remained very influential during Lugalanda's reign.

Lugalanda, a wealthy and corrupt king, was married to ***Baranamtarra***, the daughter of a great landowner who had commercial connections with the queen of ***Adab***.

In 2384 BCE, **Baranamtarra** and her husband, Lugalanda, seized power of Lagash during Lagash's great age of international trade and prosperity... but his reign was a time of great corruption and injustice against the weak. They became the largest landholders in the city, and Baranamtarra presided over a temple and several estates herself. Queen Baranamtarra managed her own private estates and those of the temple of the goddess **Bau** (*also known as* ***Nintinugga***, Babylonian goddess of healing, the consort of ***Ninurta***). She bought and sold ***slaves*** and sent diplomatic missions to neighboring states. Baranamtarra sent ***woolen clothes*** and ***silver*** to Tilmun and ***solda copper*** imported from Tilmun in the neighboring city of Umma. In keeping with the standard practices of international merchants, she dedicated a bronze statue to the goddess ***Nanshe*** *daughter of Enki* (*god of wisdom, magic and fresh water*) *and Ninhursag* (*earth and mother goddess*). For her estates, which marketed milk products, Baranamtarra purchased cattle in Elam. *The expression* "*property of Baranamtarra*" *is found on lists of people, animals, estates, and various objects*.

Due to the political instability at the time, after nine years in power, they in turn were overthrown by another ruler, ***Urukagina***, in 2378 BCE.

Urukagina (***Uru-inim-gina*** or ***Iri-ka-gina***) (c. 2300 BCE) defeated by Lugalzagesi of Uruk and assumed the title of lugal (king), claiming to have been ***divinely appointed***, upon the downfall of his corrupt predecessor, Lugalanda. He is best known for issuing a ***proclamation of social reforms*** to combat corruption. ***Urukagina's code*** has been widely hailed as the ***first recorded example of government reform***, seeking to achieve a higher level of freedom and equality. It limited ***the power of the priesthood and large property owners***, and took ***measures against usury***, burdensome controls, hunger, theft, murder, and seizure (of people's property and persons); as he states:

> "The widow and the orphan were no longer at the mercy of the powerful man."

Although the actual text has not been discovered, much of its content may be surmised from other references to it that have been found. In it, he ***exempted widows and orphans from taxes****; compelled the city to pay funeral expenses* (*including the ritual food and drink libations for the journey of the dead into the lower world*)*; and decreed that the rich must use silver when purchasing from the poor, and if the poor does not wish to sell, the powerful man* (*the rich man or the priest*) *cannot force him to do so*.

Despite these apparent attempts to curb the excesses of the elite class, it seems ***elite or royal women*** enjoyed even greater influence and prestige in his reign than previously. Urukagina greatly expanded the royal **"*Household of Women*"** from about 50 persons to about 1500 persons, renamed it the **"*Household of goddess Bau*,"** gave it ownership of vast amounts of land confiscated from the former priesthood, and placed it under the supervision of his wife, **Shasha** (or ***Shagshag***). In his second year of reign, Shasha presided over the lavish funeral of his predecessor's queen, ***Baranamtarra***, who had been an important personage in her own right.

In addition to such changes, he seems to have abolished the former custom of ***polyandry*** in his country, on pain of the woman taking ***multiple husbands*** being stoned with rocks upon which her crime is written. More-so, he decreed that "if a woman says [*text illegible*] to a man, her mouth is crushed with burnt bricks." No comparable laws from Urukagina addressing penalties for adultery by men have survived. The discovery of these fragments has led some modern critics to assert that they provide **"*the first written evidence of the degradation of women*."**

Urukagina *also* participated in several conflicts, notably a losing border ***conflict with Uruk***. In the seventh year of his reign, Uruk fell under the leadership of ***Lugal-Zage-Si***, énsi of Umma, who ultimately annexed most of the territory of Lagash and established the first reliably documented kingdom to encompass all of Sumer. The destruction ***of Lagash*** was described in a lament (*possibly the earliest recorded example of what would become a prolific Sumerian literary genre*), which stressed that:

> "... the men of Umma [ ] committed a sin against Ningirsu. [ ] Offence there was none in Urukagina, king of Girsu, but as for ***Lugal-Zage-Si***, governor of Umma, may his goddess ***Nisaba*** make him carry his sin upon his neck" (alternatively – "may she carry his sin upon her neck").

Lugal-Zage-Si himself was soon defeated and his kingdom was annexed by ***Sargon of Akkad***.

The Dynasty of Mari

The **Sumerian King List (SKL)** records a dynasty of ***six kings from Mari*** enjoying hegemony between the ***dynasty of Adab*** and the ***dynasty of Kish***. The names of the Mariote kings were damaged on the early copies of the list, and those kings were correlated with historical kings that belonged to the second city. However, an undamaged copy of the list that date to the old Babylonian period was discovered in ***Shubat-Enlil*** (*which originated around 5000 BCE as a small farming village and grew to be a large city c. 2600 BCE*), and the names bears no resemblance to any of the historically attested monarchs of the second city, indicating that the compilers of the list had an older and *probably* a legendary ***dynasty*** in mind, that predate the second city - *as follows*:

Anbu (*also read as* ***Ilshu***) ruled 30 years - and was followed by ***Anba*** *son of Anbu*, who ruled 17 years - and was followed by ***Bazi*** **"*the leatherworker*,"** who ruled 30 years - and was followed by ***Zizi*** **"*the fuller*,"** who ruled 30 years - and was followed by ***the fuller*,"** who ruled 30 years - and was followed by ***Limer*** **"*the gudug priest*,"** who ruled 30 years - and

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Sumer. Subartu in the earliest texts seem to have been peopled by farming mountain dwellers, frequently raided for slaves.

Eannatum of Lagash was said to have smitten Subartu or Shubur, and it was listed as a province of the empire of ***Lugal-Anne-Mundu*** - and, in a later era, ***Sargon of Akkad*** campaigned against Subar, and his grandson ***Naram-Sin*** listed Subar along with ***Armani***, which has been identified with ***Aleppo***, among the lands under his control. ***Ishbi-Erra of Isin*** and ***Hammurabi*** also claimed victories over Subar.

Three of the 14th century BCE ***Amarna letters***, Akkadian cuneiform correspondence found in Egypt, mention Subari as a toponym. All are addressed to ***Akhenaton***: In two (EA 108 and 109), ***King Rib-Hadda of Byblos*** complains that ***Abdi-Ashirta***, ruler of ***Amurru***, had sold captives to Subari, while another (EA 100), from the city of ***Irqata***, *also* alludes to having transferred captured goods to Subari. There is also a mention of "Subartu" in the 8th century BCE ***Poem of Erra*** (IV, 132) - the ***Akkadian plague god***, along with other lands that have harassed Babylonia. In Neo-Babylonian times (under ***Nabopolassar***, ***Nebuchadnezzar II*** and ***Nabonidus***).

was followed by ***Sharrum-iter***, who ruled 9 years... and then Mari was defeated and the kingship was taken to ***Kish*** - *infer*.

The Third Dynasty of Kish

Kug-Bau (*Kubaba*) (c. 2500 BCE), "the alewife (tavern-keeper), who made firm the foundations of Kish" is the only known woman in the ***Sumerian Kings List***, which states she was ***worshipped as a goddess*** and reigned for 100 years during the ***Early Dynastic III period*** (c. 2500-2330 BCE). Most versions of the king list place her alone in her own dynasty, the 3rd Dynasty of Kish, following the defeat of ***Sharrumiter of Mari***, but other versions combine her with the 4th dynasty, which followed the primacy of the king of Akshak.

Kug-Bau, contemporary with Puzur-Nirah of Akshak, according to the later ***Chronicle of the É-sagila***, gained independence from ***En-anna-tum I of Lagash*** and ***En-shag-kush-anna of Uruk***. Her son ***Puzur-Suen*** and grandson ***Ur-Zababa*** followed her on the throne in Sumer as the fourth Kish dynasty on the Sumerian Kings List, in some copies as her direct successors, in others with the Akshak dynasty intervening - *infer*. *Ur-Zababa is also known as the king said to be reigning in Sumer during the youth of* ***Sargon the Great of Akkad****, who militarily brought much of the near east under his regime shortly afterward.*

Then Kish was defeated and the kingship was taken to ***Akshak*** - *situated on the northern boundary of Akkad, sometimes identified with Babylonian* ***Upi*** (*Greek* ***Opis***), *but its exact location is uncertain*.

The Second Kingdom Era of Mari

The chronological order of the kings from the ***second kingdom era*** is highly uncertain; nevertheless, it is assumed that the ***letter of Enna-Dagan*** lists them in a chronological order. Many of the kings were attested through their own votive objects discovered in the city, and the dates are highly speculative.

Ikun-Shamash was the first king (Lugal) of the second Mariote kingdom who reigned c. 2500 BCE - *at a time earlier than* ***Ur-Nanshe****, first king of the* ***First Dynasty of Lagash***. Ikun-Shamash's territory *seems to have* included southern Babylonia.

Ikun-Shamagan (c. 2453 BCE), an early king (Lugal) of the second Mariote kingdom: His name was inscribed on a votive statue offered by his official "Shibum." He was succeeded by **Ansud**, who reigned c. 2423 - 2416 BCE. Ansud is known for warring against the Eblaites from a letter written by the later Mariote king ***Enna-Dagan***. The ***letter of Enna-Dagan***, a later Mariote king, is extremely difficult to read. In the letter Ansud is recorded defeating the ***Eblaite vassal cities*** of ***Aburu***, ***Ilgi*** and ***Belan***. The king is *also* mentioned leaving ruins in the ***mountains of Labanan***. His name is inscribed on a jar (as ***Hanusum***) sent to Mari by Mesannepada of Ur.

Sa'umu was a king (Lugal) of the second Mariote kingdom who reigned c. 2416-2400 BCE. In the letter of Enna-Dagan, Sa'umu is attested launching a major attack on the ***Eblaites***. The king's campaigns recorded in the letter were concentrated in the ***middle Euphrates valley east of Emar***, where he defeated the cities of ***Tibalat*** and ***Ilwani***, leaving ruins in the mountainous area of ***Angai***. Sa'umu continued his war defeating the cities of ***Ra'ak***, ***Nirum***, ***Ashaldu*** and ***Badul***, leaving ruins in the border region of ***Nahal***, but ***King Kun-Damu of Ebla*** defeated Mari in the middle of the 25th century BCE. *The war continued with Ištup-Išar of Mari's conquest of Emar at a time of Eblaite weakness in the mid-24th century BCE.*

Ishtup-Ishar (*Ištup-Išar*) was a king (Lugal) of the second Mariote kingdom who reigned c. 2400 BCE. The king's name was traditionally read as ***Ištup-šar***, with ***šar*** being a common divine element in personal names attested in the region. However, the king's name is read as Ishtup-Ishar... Ishar being an important justice deity worshiped in Mari and Ebla. In the letter of Enna-Dagan, ***Ishar*** is attested conquering and destroying the Eblaite cities of ***Lalanium*** and ***Emar***.

Ikun-Mari was a king (Lugal) of the second Mariote kingdom. His name is inscribed on a ***stone jar in Mari*** mentioning his wife **"*Alma*."** The script's style on the jar suggest a date later than the reign of the Mariote king Ikun-Shamash but earlier than the reign of king Isqi-Mari. ***Queen Alma*** is mentioned in Eblaite texts that also mention the Mariote king ***Nizi*** and princes (later kings) ***Enna-Dagan*** and ***Hidar***.

Iblul-Il (reigned c. 2380 BCE) was the most energetic king (Lugal) of the second Mariote kingdom, noted for his ***extensive campaigns*** in the ***middle Euphrates valley*** against the Eblaites and its vassals and allies, and in the ***upper Tigris region*** against various opponents, which asserted the Mariote supremacy in the Syrian north. The offensive was *probably* due to ***Ebla's increasing militaristic character***, and was meant to block the ***trade route*** between ***Kish***, ***Nagar*** and ***Ebla***.

The deeds of the king are recorded in the ***letter of Enna-Dagan*** - *a successor of Iblul-Il.* Iblul-Il was *also* a contemporary of ***King Igrish-Halam of Ebla***, who had to pay tribute to Iblul-Il of Mari. Enna-Dagan also received tribute, and his reign fell entirely within the reign of Irkab-Damu of Ebla, who managed to defeat Mari and end the tribute.

King Igrish-Halam of Ebla is mentioned in the Enna-Dagan letter as campaigning in the middle Euphrates, defeating the city of ***Galalaneni***, and engaging in a victorious battle with ***Abarsal***, *probably* located along the Euphrates river *east of Ebla*, in the region of ***Zahiran***, which he destroyed. Next, Iblul-Il campaigned in the region of ***Burman*** of the land of ***Sugurum***, where he defeated the cities of ***Shadab***, ***Addalini*** and ***Arisum***. The campaigns continued as the king sacked the cities of ***Sharan*** and ***Dammium***, and advanced on ***Neraad*** and ***Hasuwan***, receiving the ***tribute from Ebla*** at the city of ***Mane***, and from the fortress ***Khazuwan***, then continued his march and conquered ***Emar***.

In the ***Tigris valley***, Iblul-Il defeated the cities of ***Nahal***, ***Nubat*** and ***Shada*** from the region of ***Gasur***, at a battle in the land of ***Ganane***. Iblul-Il is *finally* mentioned in the letter conquering the Eblaite cities of ***Barama***, ***Aburu***, ***Tibalat*** and ***Belan***. The Mariote king successfully achieved his goals and weakened Ebla, exacting a great amount of tribute in the form of gold and silver.

Iblul-Il was succeeded by ***Nizi***, whose reign lasted three years. He was followed by ***Enna-Dagan*** (c. 2340 BCE), who wrote a ***letter to Irkab-Damu of Ebla*** to assert Mari's authority. He was followed by ***Ikun-Ishar*** (c. 2320 BCE) - *attested in the Eblaite archives*. He was followed by ***Hidar*** (c. 2320 BCE) - *attested in the archives of Ebla, which was destroyed during his reign.*

Mari defeated Ebla's ally ***Nagar*** in year seven of the Eblaite vizier Ibrium's term, causing the blockage of trade routes between Ebla and southern Mesopotamia *via* upper Mesopotamia. The war reached a climax when the Eblaite vizier ***Ibbi-Sipish*** made an alliance with Nagar and Kish to defeat Mari in a battle near ***Terqa***. Ebla itself suffered its first destruction a few years after Terqa (c. 2300 BCE), during the reign of the Mariote king ***Hidar***.

Hidar was succeeded by ***Isqi-Mari*** (*also known as* ***Lamgi-Mari***), whose royal seal depicts battle scenes; he was responsible for the ***destruction of Ebla*** while still a general, and was, *hypothetically*, the last king of the second kingdom of Mari. Then Mari was defeated and the kingship was taken to ***Kish***.

Just a decade after Ebla's destruction (c. 2300 BCE), *Mari itself was destroyed and burned by* ***Sargon of Akkad*** (c. 2265 BCE) - *infer*.

The Dynasty of Akshak

Akshak (c. 25th – 24th century BCE) first appears in records of the Sumerian text ***Dumuzid's Dream***, Dumuzid king of Uruk is said to have been toppled from his opulence by a hungry mob composed of men from the major cities of Sumer, including Akshak. Another king of Uruk, ***Enshakushanna*** is recorded as having plundered Akshak. Following this, Akshak was at war with Lagash, and was captured by Eannatum, who claims in one inscription to have smitten its king, Zuzu.

The ***Sumerian Kings List*** mentions **Unzi** - he ruled for 30 years and was succeeded by **Undalulu** - he ruled for 6 years and was succeeded by **Urur** - he ruled for 6 years and was succeeded by **Puzur-Nirah** - he ruled for 20 years, contemporary with ***Kug-Bau of Kish*** - *supra*, and was succeeded by **Ishu-Il** - he ruled for 24 years and was succeeded by his son **Shu-Sin** as king of Akshak - and he ruled for 7 years.

In c. 2350 BCE, Akshak fell into the hands of ***Lugalzagesi of Umma***. The Akkadian king ***Shar-Kali-Shari*** reports defeating the Elamites in a battle at Akshak.

Then Akshak was defeated and the kingship was taken to Kish (c. 24th – 23rd century BCE).

The Fourth Dynasty of Kish

Puzur-Suen *son of Kug-Bau* (not to be confused with ***Puzur-Suen*** *son of King Hablum of Gutium - infer*) was the first ruler of the 4th dynasty of Kish - he ruled for 25 years and was succeeded by his son. **Ur-Zababa** (c. 2300 BCE) *son of Puzur-Suen* appointed ***Sargon of Agade*** as a cupbearer... and, soon after this, Ur-Zababa invites Sargon to his chambers to discuss ***a dream of Sargon's***, involving the favor of the goddess ***Inanna*** and the drowning of Ur-Zababa by the goddess. Deeply frightened, Ur-Zababa orders Sargon murdered by the hands of ***Beliš-tikal***, the chief smith, but Inanna prevents it, demanding that Sargon stop at the gates because of his being "polluted with blood." When Sargon returns to Ur-Zababa, the king becomes frightened again and decides to send Sargon to ***King Lugal-zage-si of Uruk*** with a message on a clay tablet asking him to slay Sargon.[7] Most copies of the ***Sumerian Kings List*** give Ur-Zababa an unrealistic reign of 400 years, but one copy reading "six years" is held to be more plausible.

It is known that Lugal-zage-si of Uruk and Umma destroyed Kish toward the end of his reign, before himself being deposed by Sargon. It is often assumed that Sargon also played a role in Ur-Zababa's downfall, but the relevant texts are too fragmentary to be explicit. Ur-Zababa's successors in Kish, beginning with ***Zimudar***, seem to have been governors or vassals under the ***Akkadian Empire*** of ***Sargon*** - *infer*, and there is no evidence that they ever really exercised hegemony in Sumer.

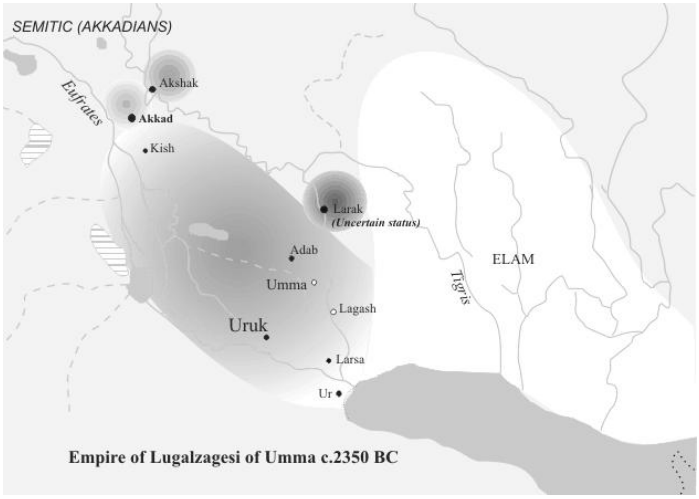
Zimudar reigned 30 years and was succeeded by his son **Usi-watar**, who ruled for 7 years - being succeeded by **Eshtar-muti**, who ruled for 11 years - being succeeded by **Ishme-Shamash**, who ruled for 11 years - being succeeded by **(*Shu-ilishu*)**, who ruled for 15 years - *his epithet or names are not included in all versions of the king list* - being succeeded by **Nanniya "the Jeweler"** (c. 2303 – 2296 BCE), who ruled for 7 years.

Then Kish was defeated and the kingship was taken to Unug (Uruk).

The Third Dynasty of Uruk

King Lugal-zage-si of Uruk (c. 2296 – 2271 BCE) was the last Sumerian king before the conquest of Sumer by ***Sargon of Akkad*** and the rise of the ***Akkadian Empire***, and was considered as the only king of the third dynasty of Uruk.

Lugal-Zage-Si pursued an expansive policy and eventually united Sumer briefly as a single kingdom. He began his career as ***énsi*** of **Umma**, from where he conquered several of the Sumerian city-states - including **Kish**, where he overthrew ***Ur-Zababa***; **Lagash**, where he overthrew ***Urukagina***; **Ur**, **Nippur**, and **Larsa**; *as well as* **Uruk**, where he established his new capital. He ruled for 25 (or 34) years according to the ***Sumerian Kings List***.



Lugal-zage-si's domains (c. 2350 BCE)
Uruk, Kish, Adab, Umma, Lagash, Larsa and Ur

Lugal-zage-si claimed in his inscription that ***Enlil*** gave to him "all the lands between the upper and the lower seas," that is, between the ***Mediterranean Sea*** and the ***Persian Gulf***. Although his incursion to the Mediterranean was not much more than "a successful raiding party," the inscription "marks the first time that a Sumerian prince claimed to have reached what was, for them, the western edge of the world." (Historical accounts from much later tablets asserted that ***Lugal-Anne-Mundu of Adab***, a slightly earlier king, had also conquered as far as the Mediterranean and the Taurus mountains, *but contemporary records for the entire period before Sargon are still far too sketchy to permit scholars to reconstruct actual events with great confidence*.)

According to later Babylonian versions of Sargon's inscriptions, Sargon of Akkad captured Lugal-Zage-Si after destroying the walls of Uruk, and led him in a neck-stock to Enlil's temple in Nippur. Then Unug was defeated and the kingship was taken to Agade (Akkad).

The Dynasty of Akkad

The **Akkadian Empire**, regarded as the first empire in history, was the first ancient ***Semitic-speaking*** empire of ***Mesopotamia***, centered in the city of **Akkad** and its surrounding region; both of which were localized in the general confluence area of the ***Tigris and Euphrates Rivers***: Akkad is of non-Akkadian origin and may have been occupied in pre-Sargonic times. The Akkadian Empire exercised influence across Mesopotamia, the ***Levant***, and ***Anatolia***, sending military expeditions as far south as ***Dilmun*** and ***Magan*** (*modern Bahrain and Oman*) in the ***Arabian Peninsula***. During the 3rd millennium BCE, there developed a very intimate cultural symbiosis between the Sumerians and the Akkadians, which included widespread bilingualism. Akkadian gradually replaced Sumerian as a spoken language somewhere between the 3rd-and-2nd millennia BCE (*the exact dating being a matter of debate*). The Akkadian Empire reached its political peak between the 24th-and-22nd centuries BCE, following the conquests by its founder ***Sargon of Akkad***. Under Sargon and his successors, the Akkadian language was briefly imposed on neighboring conquered states such as ***Elam*** and ***Gutium***.

Genesis 10 - The Table of Nations
[8] And Cush begat **Nimrod**:[8] he began to be a mighty one in the earth.
[9] He was ***a mighty hunter before the Lord***: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.
[10] And the beginning of his kingdom was ***Babel***, and ***Erech***, and ***Accad***, and ***Calneh***, in the land of **Shinar**.
[11] Out of that land went forth ***Asshur***, and builded ***Nineveh***, and the city ***Rehoboth***, and ***Calah***,
[12] And ***Resen*** between Nineveh and Calah: the same is a great city.

[7] Cynthia C. Polsley, "*Views of Epic Transmission in Sargonic Tradition and the Belerophon Saga*" (2012). Bendt Alster, "*A Note on the Uriah Letter in the Sumerian Sargon Legend*," *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 77.2 (1987). Stephanie Dalley, ***Sargon of Agade in literature***: "The episode of dreams which ***Joseph*** interpreted for Pharaoh in Genesis 37 bears a notable resemblance to Sargon's interpretation of the dreams of the king of Kish in the Sumerian Legend of Sargon, the same legend contains the motif of the messenger who carries a letter which orders his own death, comparable to the story of ***Uriah*** in 2 Samuel 11 (and of ***Belerophon*** in Iliad 6). The episode in the Akkadian **Legend of Sargon's Birth**, in which Sargon as an infant was concealed and abandoned in a boat, resembles the story of the baby ***Moses*** in Exodus 2. The Sumerian story was popular in the early second millennium BCE, and the Akkadian legend may originally have introduced it. Cuneiform scribes were trained with such works for many centuries. They enjoyed new popularity in the late eighth century BCE when ***Sargon II of Assyria*** sought to associate himself with his famous namesake."

Note: Similarities between the **Sargon Birth Legend** and other infant birth exposures in ancient literature, including ***Moses***, ***Karna***, and ***Oedipus***, were noted by psychoanalyst ***Otto Rank*** in 1909. ***Joseph Campbell*** has also made such comparisons.

[8] Nimrod's historical identity is unknown, but some have compared him with the legendary **Gilgamesh**, founder of ***Uruk***. Sargon is *also* one of the many suggestions for the identity or inspiration for the biblical **Nimrod**.

Sargon the Great

In the year that Tharthan (Tartan) came unto Azotus (Ashdod) (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it...

Isaiah 20:1

Illustration of the Assyrian Sargon legend (1913)
The young Sargon, working as a gardener, is visited by Ishtar "surrounded by a cloud of doves."

Sargon the Great (Akkadian *Šarru-ukīn* or *Šarru-kēn*; Hebrew: שַׂרְגּוֹן) (c. 2270 – 2215 BCE) *bastard son of La'ibum or Itti-Bel, a humble gardener responsible for the task of clearing out irrigation canals, and the* "*entu*" (*i.e. a hierodule or sacred prostitute/high priestess to Ishtar or Inanna*) *of* ***Azupiranu*** "*the city of saffron*" *- situated on the banks of the Euphrates*, "the ***rabshakeh*** (*cupbearer or vizier*) of Ur-Zababa, became king, the king of Agade, who built Agade," was the first ruler of the Semitic-speaking Akkadian Empire, known for his conquests of the Sumerian city-states in the 24th-to-23rd centuries BCE.

> "My mother was a changeling high priestess, my father I knew not. The brothers of my father loved the hills. My city is **Azupiranu** (the wilderness herb fields), which is situated on the banks of the Euphrates. My high priestess mother conceived me, in secret she bore me. She set me in a basket of rushes, with bitumen she sealed my lid. She cast me into the river which rose over me. The river bore me up and carried me to ***Akki***, the drawer of water. Akki, the drawer of water, took me as his son and reared me. Akki, the drawer of water, appointed me as his gardener. While I was a gardener, Ishtar granted me her love, and for four and... years I exercised kingship."

He frequently calls himself **"*king of Akkad*"** after the city of Akkad which he *apparently* founded. He rose from humble origins and campaigned against Elam, Mari, Simurrum (a Hurrian region), and Uru'a (an Elamite city-state), conquering ***Ur-Zababa***, King of Kish, and entering upon a career of foreign conquest., usurping ***Lugal-Zage-Si***, King of Uruk, Lagash, and Umma, as well as ***Luh-ishan of Awan***, Overlord of Elam. Four times he invaded Syria and Canaan, and he spent three years thoroughly subduing the countries of "the west" to unite them with Mesopotamia "into a single empire" - and *he* ruled for 40 years.

Bronze head of a king of the Old Akkadian dynasty, most likely representing either Naram-Sin or Sargon of Akkad. Unearthed in Nineveh (*now in Iraq*). In the National Museum of Iraq, Baghdad. Height 30.5 cm.

A possible interpretation of the reading ***Šarru-ukīn*** is **"*the king has established* (*stability*)"** or alternatively **"*he* [*the god*] *has established the king*."** Such a name would however be unusual; other names in ***-ukīn*** always include both a subject and an object, as in ***Šamaš-šuma-ukīn*** **"*Shamash has established an heir*."** There is some debate over whether the name was an adopted regnal name or a birth name. The reading ***Šarru-kēn*** has been interpreted adjectivally, as **"*the king is established; legitimate*,"** expanded as a phrase ***šarrum ki*(*e*)*num***.

During Sargon's reign, ***East Semitic*** was standardized and adapted for use with the ***cuneiform script*** previously used in the ***Sumerian language*** into what is now known as the **"*Akkadian language*."** A style of calligraphy developed in which text on ***clay tablets*** and ***cylinder seals*** was arranged amidst scenes of mythology and ritual.

Among the most important sources for Sargon's reign is a tablet of the ***Old Babylonian period*** recovered at ***Nippur***: The tablet is a copy of the inscriptions on the pedestal of a statue erected by Sargon in the ***temple of Enlil***. In the inscription, Sargon styles himself "Sargon, king of Akkad, overseer (*mashkim*) of Inanna, king of Kish, anointed (*guda*) of Anu, king of the land [Mesopotamia], governor (*énsi*) of Enlil." It celebrates the conquest of Uruk and the defeat of ***Lugalzagesi***, whom Sargon brought "in a collar to the gate of Enlil."

Shortly after securing Sumer, Sargon embarked on a series of campaigns to subjugate the entire Fertile Crescent. According to the ***Chronicle of Early Kings***, a later Babylonian historiographical text:

> [Sargon] had neither rival nor equal. His splendor, over the lands it diffused. He crossed the sea in the east. In the eleventh year he conquered the western land to its farthest point. He brought it under one authority. He set up his statues there and ferried the west's booty across on barges. He stationed his court officials at intervals of five double hours and ruled in unity the tribes of the lands. He marched to Kazallu and turned Kazallu into a ruin heap, so that there was not even a perch for a bird left.

Sargon conquered ***Ur*** and ***E-Ninmar*** and "laid waste" the territory from ***Lagash*** to the sea, and from there went on to conquer and destroy ***Umma***, and he collected tribute from ***Mari*** and ***Elam*** - besides incursions into ***Hurrite*** territory. In the east, Sargon defeated an invasion by the four leaders of Elam, led by the king of Awan. Their cities were sacked; the governors, viceroys, and kings of ***Susa***, ***Marhaši*** **(*Barhashe*)** - *situated east of Elam, on the Iranian plateau*, and neighboring districts became vassals of Akkad. He triumphed over 34 cities in total. Ships from ***Meluhha***, ***Magan*** and ***Dilmun*** rode at anchor in his capital of Akkad. Submitting himself to the (Levantine god) ***Dagan***, Sargon conquered territories of ***Upper Mesopotamia*** and the ***Levant***, including ***Mari***, ***Yarmuti*** **(*Jarmuth ?*)** and ***Ibla*** "up to the ***Cedar Forest*** **(*the Amanus*)** and up to the ***Silver Mountain*** **(*Aladagh ?*)**," ruling from the "upper sea" (Mediterranean) to the "lower sea" (Persian Gulf). He entertained a court or standing army of 5400 men who "ate bread daily before him."

Trade extended from the ***silver mines*** of Anatolia to the ***lapis lazuli mines*** *in modern Afghanistan*, the ***cedars*** of Lebanon and the ***copper*** of Magan. This consolidation of the city-states of Sumer and Akkad reflected the ***growing economic and political power*** of Mesopotamia. The empire's breadbasket was the ***rain-fed agricultural system of Assyria*** and a chain of fortresses was built to control the ***imperial wheat production***.

Images of Sargon were erected on the shores of the Mediterranean, in token of his victories, and cities and palaces were built at home with the spoils of the conquered lands. Elam and the northern part of ***Mesopotamia*** (Assyria/Subartu) were also subjugated, and rebellions in ***Sumer*** were put down. Contract tablets have been found dated in the years of the campaigns against ***Canaan*** and against ***Sarlak, king of Gutium***. He *also* boasted of having subjugated the **"*four quarters*"** - the lands surrounding Akkad to the north (Assyria), the south (Sumer), the east (Elam), and the west (Martu). *Some of the earliest historiographic texts suggest he rebuilt the city of* ***Babylon*** **(*Bâb-ilu*)** *in its new location near Akkad.*

A group of four Babylonian texts, summarized as **"*Sargon Epos*"** or ***Res Gestae Sargonis***, shows Sargon as a military commander asking the advice of a number of subordinates before going on campaigns. The narrative of ***Sargon, the Conquering Hero*** is set at Sargon's court, in a situation of crisis. Sargon addresses his warriors, praising the virtue of heroism, and a lecture by a courtier on the glory achieved by a champion of the army, a narrative relating a campaign of Sargon's into the far land of ***Uta-raspashtim***, including an account of a **"*darkening of the Sun*"** and the conquest of the land of ***Simurrum***, and a concluding oration by Sargon listing his conquests.

The King of Battle

Responding to the grievances of his merchants, Sargon declares his intention to his reluctant warriors to forge a campaign into the Anatolian highlands to conquer its principal town **Purušḫanda**- *as yet to be discovered*, whose tyrannical ruler ***Nur-Daggal*** (or ***Nur-Dagan***) has been oppressing the expatriate Akkadian tradesmen. The soldiers' apprehension was due to their anticipation of the tribulations afforded by the great distance and uncertainty of the venture. He rallies them with promises of victory based on his consultation with the goddess ***Ištar*** in her temple during which he falls into a deep sleep to receive her prophecy. The army faces many hardships crossing of the ***Tigris*** and in their onward journey struggled through mountain passes strewn with impenetrable thickets and great boulders of ***Lapis Lazuli***.

The god ***Enlil*** warns Nur-Dagan of the approaching Sargonic horde but reassures him that he will be safe. He addresses his warriors, telling them that the remoteness of Purušḫanda has protected it from all other foes in the past and predicting a similar outcome on this occasion, a prediction that is subsequently overturned by Sargon's sudden and complete subjugation of the city. As Sargon is crowned king of Purušḫanda before the city gate, Nur-Dagan makes a humiliating submission of defeat and declares that Sargon has no equal.

A lengthy time later, Sargon prepares to depart Purušḫanda and return to Akkad. His soldiers protest that they should not leave empty-handed and consequently fell three trees standing at the gate-house.

Versions of this narrative in both ***Hittite*** and ***Akkadian*** have been found: The Hittite version is extant in six fragments, the Akkadian version is known from several manuscripts found at ***Amarna***, ***Assur*** and ***Nineveh***. The narrative is anachronistic, portraying Sargon in a 19th-century milieu. The same text mentions that Sargon crossed the ***Sea of the West*** (Mediterranean Sea) and ended up in ***Kuppara***, which some authors have interpreted as the Akkadian word for ***Keftiu***, *an ancient locale usually associated with* ***Crete*** *or* ***Cyprus***.

Famine and ***war*** threatened Sargon's empire during the latter years of his reign. The ***Chronicle of Early Kings*** reports that revolts broke out throughout the area under the last years of his overlordship:

> Afterward in his [Sargon's] old age all the lands revolted against him, and they besieged him in Akkad; and Sargon went onward to battle and defeated them; he accomplished their overthrow, and their widespreading host he destroyed. Afterward he attacked the land of ***Subartu*** in his might, and they submitted to his arms, and Sargon settled that revolt, and defeated them; he accomplished their overthrow, and their widespreading host he destroyed, and he brought their possessions into Akkad. The soil from the trenches of ***Babylon*** he removed, and the boundaries of Akkad he made like those of Babylon. But because of the evil which he had committed, the great lord ***Marduk*** was angry, and he destroyed his people by famine. From the rising of the sun unto the setting of the sun they opposed him and gave him no rest.

The region of Assyria, north of the seat of the empire in central Mesopotamia, had been known as ***Azuhinum*** in Akkadian records. Towards the ***end of the reign of Sargon the Akkad***, the Assyrian faction had rebelled against him - and "the tribes of Assyria of the upper country in their turn attacked, but they submitted to his arms, and Sargon settled their habitations, and he smote them grievously."

> "From the East to the West he [i.e. Marduk] alienated (them) from him and inflicted upon (him as punishment) that he could not rest (in his grave)."
>
> A. Leo Oppenheim (translator):
> *Ancient Near Eastern Texts Relating to the Old Testament*,
> 3d ed. James B. Pritchard, ed. Princeton: University Press, 1969, p. 266.

Sargon was regarded as a model by Mesopotamian kings for some two millennia after his death. he Assyrian and Babylonian kings who based their empires in Mesopotamia saw themselves as the heirs of Sargon's empire. Sargon may indeed have introduced the notion of "empire" as understood in the later Assyrian period; the Neo-Assyrian ***Sargon Text***, written in the first person, has Sargon challenging later rulers to "govern the black-headed people" which had been induced to immigrate into the ***Land Between the Two Rivers*** by ***Abram*** *son of Terah - a manufacturer of idols and a favorite of Nimrod, the then most powerful man in the world,* before **he smashed the ancestral and cultural idols of the Chaldeans** and fled their rage, going first to Harran and then into Egypt... - *according to the rabbinic midrash and glorious al-Qur'an*. (*Idol smashing is still a core element of the liberal Jewish approach today; cf. the actions of the Zionist terrorist organization ISIS and the actions of such groups as Antifa, who are both destroying cultural monuments throughout the world today*).

> Then God said, "Let us make man in our image, after our likeness.
> Genesis 1:26

Sargon, throughout his long life, showed special deference to the **Sumerian deities**, *particularly* **Inanna (Ishtar)**, his patroness, and **Zababa**, the warrior god of Kish. He called himself **"*anointed priest of Anu*"** and **"*great énsi of Enlil*"** and his daughter, Enheduanna, was installed as priestess to Nanna at the temple in Ur - *infer*.

• •

Tashlultum (fl. c. late-24th/early-23rd centuries BCE) was a wife of King Sargon of Akkad. Her name is known to archaeology only from a single shard of an alabaster vase or bowl with an inscription indicating it was dedicated to the temple by her steward. From this, it has been assumed (*for lack of any conflicting information*) that she was queen of Akkad and the mother of Sargon's children ***Enheduanna***, ***Rimush*** and ***Manishtushu*** - *who may have been twins*, ***Shu-Enlil*** (Ibarum) and ***Ilaba'is-takal*** (Abaish-Takal).

His daughter **Enheduanna** was a high priestess of the goddess ***Inanna*** and the moon god ***Nanna*** **(*Sin*)** in the Sumerian city-state of Ur. She has left behind a corpus of literary works, definitively ascribed to her, that include several personal devotions to the goddess Inanna and a collection of 42 ***ritual hymns*** known as the **"*Sumerian Temple Hymns*"** addressed to temples across Sumer and Akkad including Eridu, Sippar and Eshnunna: (*Certain texts not ascribed to her might also be her works*). This makes her the first named author in world history. Many of her works, including a personal devotion to the goddess Inanna, ***Exaltation of Inanna***, were in use for centuries after Enheduanna's death and were held in high esteem. In addition to Enheduanna, royal wives are known to have commissioned or perhaps composed poetry, and the goddess ***Nindaba*** acted as a scribe.

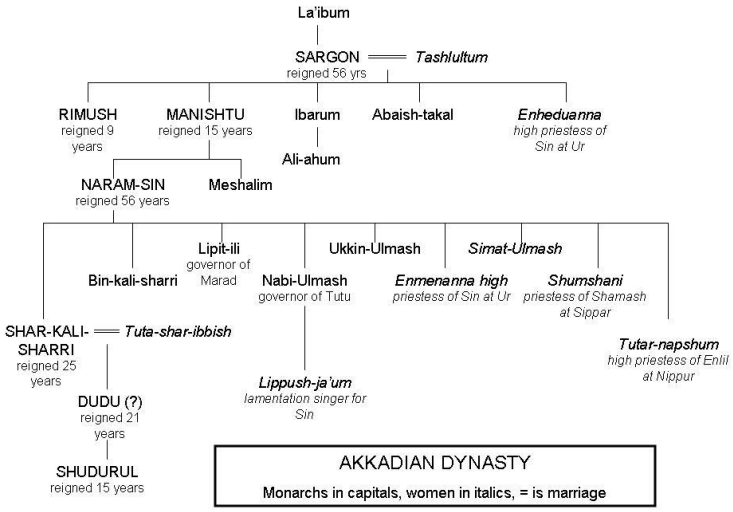
She was the first known woman to hold the title of **EN** - a high priest or priestess of a Sumerian city-state's patron-deity - a position that entailed political power *as well*, a role of great political importance that was often held by royal daughters. She was appointed to the role by her father, King Sargon of Akkad [ ] in a shrewd political move by Sargon to help secure power in the Sumerian south *where the city-state of Ur was located*.

She continued to hold office during the reign of ***Rimush***, her brother. During the reign of Rimush she was involved in some form of political turmoil, expelled, then eventually reinstated as high priestess. Her

composition **"*The Exaltation of Inanna*"** or **"*nin me šara*"** details her expulsion from Ur and eventual reinstatement. This correlates with **"*The Curse of Akkade*"** in which ***Naram-Sin***, under whom Enheduanna may have also served, is cursed and cast out by ***Enlil***. After her death, Enheduanna continued to be remembered as an important figure, *perhaps* even attaining ***semi-divine status***.

The Sargonic Dynasty of Akkad

Sargon's successors until the ***Gutian conquest of Sumer*** are known as the **"Sargonic Dynasty"** and their rule as the **"Sargonic Period"** of Mesopotamian history. *Sargon was succeeded by his son Rimush; after Rimush's death another son, Manishtushu, became king. Manishtushu would be succeeded by his own son, Naram-Sin.*



Family tree of Sargon of Akkad

Rimush (*Rimuš*) (c. 2214 – 2206 BCE, *short chronology*) *son of Sargon of Akkad and Queen Tashlultum* was the second king of the Akkadian Empire. He faced widespread revolts, and had to reconquer the cities of ***Ur***, ***Umma***, ***Adab***, ***Lagash***, ***Der***, and ***Kazallu*** from rebellious énsis. There are also records of victorious campaigns against ***Elam*** and ***Barakhshe***. A number of his votive offerings have been found in excavated temples in several Mesopotamian cities. According to the ***Sumerian Kings List***, his reign lasted 9 years (though variant copies read 7 or 15 years): He ruled 9 years before being assassinated by some of his own courtiers and succeeded by his "older" brother ***Manishtushu***.

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Manishtushu (*Maništušu*) (c. 2205 – 2191 BCE, *short chronology*) "*eldest*" *son of Sargon of Akkad and Queen Tashlultum* was the third king of the Akkadian Empire. He became king in c. 2270 BCE after the death of his brother ***Rimush***. Manishtushu, freed of the rebellions of his brother's reign, led campaigns to distant lands. According to a passage from one of his inscriptions, he led a fleet down the ***Persian Gulf*** where 32 kings allied to fight him in a sea battle. Manishtushu was victorious and consequently looted their cities and ***silver mines***, along with other expeditions to kingdoms along the Persian Gulf. He *also* sailed a fleet down the ***Tigris River*** and traded with 37 other nations, conquered the city of ***Shirasum*** in Elam, and rebuilt the destroyed ***temple of Inanna*** in ***Nineveh*** (c. 2260 BCE).

He ruled 15 years before being assassinated (c. 2255 BCE) by members of his own court in a palace conspiracy, and was succeeded by his son ***Naram-Sin***. *A pyramidal stele erected by Manishtushu bearing a long cuneiform inscription in Akkadian is featured in the Louvre.*

Naram-Sin of Akkad (also transcribed ***Narām-Sîn*** or ***Naram-Suen***, meaning "*Beloved of Sin*") (c. 2190 – 2154 BCE, *short chronology*; reigned c. 2254 – 2218 BCE, *middle chronology*) *son of Manishtushu* was a ruler of the Akkadian Empire, the third successor and grandson of ***Sargon of Akkad***. Under Naram-Sin the empire reached its maximum strength. He was the first Mesopotamian king known to have claimed divinity for himself, taking the title **"*God of Agade*"** - in opposition to the previous religious belief that kings were only representatives of the people towards the gods, and was one of the first (following the earlier ***Lugal-Anne-Mundu***) to claim the title **"*King of the Four Quarters, King of the Universe*."** He *also* faced revolts at the start of his reign, but quickly crushed them.

Naram-Sin traded with **Meluḫḫa (*Melukhkha*)** (*almost certainly corresponding to the* ***Indus Valley civilization***), and controlled a large portion of land along the ***Persian Gulf***.

He defeated ***Manium of Magan*** (*usually identified with* ***Egypt*** *in later Assyrian texts*), and various northern ***hill tribes*** in the Zagros, Taurus, and Amanus Mountains, expanding his empire up to the Mediterranean Sea and ***Armenia***. To better police ***Syria***, he built a royal residence at ***Tell Brak***, a crossroads at the heart of the ***Khabur River basin*** of the ***Jezirah*** (i.e. ***Upper Mesopotamia*** - *the uplands and great outwash plain of northwestern Iraq, northeastern Syria and southeastern Turkey, in the northern Middle East*): The Khabur is the largest perennial tributary to the Euphrates in Syrian territory (*originating in Turkey*).

Naram-Sin *also* campaigned against ***Magan*** which revolted; he "marched against Magan and personally caught ***Mandannu***, its king," where he instated garrisons to protect the main roads. More-so, he recorded the Akkadian conquest of ***Ebla*** as well as ***Armanum*** and its king - *the location of Armanum is debated*; it is sometimes identified with a Syrian kingdom mentioned in the tablets of Ebla as ***Armi*** - *the location of Armi is also debated*. But the chief threat seemed to be coming from the northern Zagros Mountains, the **Lulubis** and the **Gutians**.

A campaign against the Lullubi led to the carving of the **"*Victory Stele of Naram-Suen*."** His **"*Victory Stele*"** depicts him as a ***god-king*** (symbolized by his horned helmet) climbing a mountain in triumph above his soldiers, and his enemies, the defeated ***Satuni, chief of Lullubi*** in the Zagros Mountains. *Although the stele was broken off at the top when it was stolen and carried off by the Elamite forces of* ***Šhutruk-Nakhunte*** (*c.1185-to-1155 BCE, middle chronology*) *- second king of the* ***Shutrukid Dynasty****, it still strikingly reveals the pride, glory, and divinity of Naram-Sin. The stele seems to break from tradition by using successive diagonal tiers to communicate the story to viewers, however the more traditional horizontal frames are visible on smaller broken pieces. It is six feet and seven inches tall, and made from pink limestone. The stele was found at Susa, and is now in the Louvre Museum.*

Hittite sources claim Naram-Sin of Akkad *even* ventured into ***Anatolia***, battling the Hittite and Hurrian kings ***Pamba of Hatti*** - *infer*, ***Zipani of Kanesh***, and 15 others. This newfound Akkadian wealth may have been based upon benign climatic conditions, huge agricultural surpluses and the confiscation of the wealth of other peoples. The ***economy*** was highly planned. ***Grain*** was cleaned, and ***rations*** of grain and ***oil*** were distributed in standardized vessels made by the city's potters. ***Taxes*** were paid in produce and labour on public walls, including city walls, temples, irrigation canals and waterways, producing huge agricultural surpluses.

During the Akkadian period, the **Akkadian language** became the ***lingua franca*** of the Middle East, and was officially used for administration, although the ***Sumerian language*** remained as a spoken and literary language. The spread of Akkadian stretched from Syria to Elam, and even the Elamite language was temporarily written in Mesopotamian cuneiform. Akkadian texts later found their way to far-off places, from Egypt (in the Amarna Period) and Anatolia, to Persia (Behistun).

The ***Sumerian Kings List*** gives the length of his reign as 56 years, and at least 20 of his year-names are known, referring to military actions against various places such as ***Uruk*** and ***Subartu***. One ***unknown year*** was recorded as "the Year when Naram-Sin was victorious against Simurrum in Kirasheniwe, and took prisoner ***Baba the governor of Simurrum***, and ***Dubul the énsi of Arame***." Other year names refer to his construction work on temples in Akkad, Nippur, and Zabala. He also built administrative centers at Nagar and Nineveh.

The ***Gutian raids*** were *indeed* devastating, but it is unknown how badly they affected Sumer. Naram-Sin may have passed on his empire to his son ***Shar-Kali-Sharri*** more-or-less intact upon his death (c. 2219 BCE)... or he may have passed on little more than Akkad itself. However it is clear that soon after the death of Naram-Sin, the Akkadian Empire came under increasing pressure from the more-and-more frequent Gutian incursions, to the point that by c. 2100 BCE, it seems *that* all of Akkad except the city itself was in the hands of the Gutians.

The Gutians remained there for over 100 years before being replaced as the dominant political power - *infer*.

Shar-Kali-Sharri (c. 2153 – 2129 BCE, *short chronology*; reigned c. 2217 – 2193 BCE, *middle chronology*) *son of Naram-Sin* came to the throne in an age of increasing troubles. The ***raids of the Gutian hill peoples*** of the Zagros mountains that began in his father's reign were becoming more-and-more frequent, and he was faced with a number of ***rebellions from vassal kings*** against the ***high taxes*** they were forced to pay to fund the defence against the Gutian threat. Sumer *also* suffered from ***a terrible drought*** during Shar-Kali-Sharri's reign (c. 2200 BCE), leading to the complete abandonment of some cities: This is complementary to Egyptian records, which suggest there was a drought around the same time during the reign of ***Pepi II***. After Shar-Kali-Sharri's death in c. 2193 BCE, Sumer fell into anarchy, with no king able to achieve dominance for long. The Sumerian Kings List states:

> "Then who was king? Who was not the king? Igigi, Imi, Nanum, Ilulu: four of them ruled for only three years."

Igigi (c. 2128 BCE, *short chronology*) was the successor of Shar-Kali-Sharri and the first king of Akkad after the collapse of the Akkadian Empire. He reigned for about a year before being succeeded by Imi. **Imi** (c. 2127 BCE, *short chronology*) reigned of only about a year before being succeeded by Nanum. **Nanum (*Nanium*)** was king for about a year before being succeeded by Ilulu. **Ilulu (*Elulu*)** was the fourth of four rivals (Igigi, Imi, Nanum, and Ilulu) vying to be king of the Akkadian Empire during a three-year period following the death of Shar-Kali-Sharri. While there is virtually no surviving evidence dating from this short timespan, thought to correspond with the first Gutian inroads into Akkadian territory, it has been suggested that this Ilulu is to be identified as the same as the Gutian king ***Elulumesh*** - *infer*.

The next recorded king of Akkad to rule for any reasonable amount of time was **Dudu of Akkad**, who reigned for 21 years (c. 2125 - 2104 BCE, *short chronology*). However by this time the Akkadian empire was no more, and Dudu most likely controlled no more than Akkad itself, meaning Shar-Kali-Sharri was the last Akkadian king to actually have an empire under his control. Out of the 24 years of his reign, names survive for some 18 of them, and indicate successful campaigns against ***Girsu*** and ***Umma***, the ***Gutians***, ***Amorites***, and ***Elamites***, *as well as* temple construction in ***Nippur*** and ***Babylon***. Unlike preceding Akkadian kings, there are no certain "year names" known from this time, thus it is unlikely *that* Dudu could have actually reigned so long.

Dudu was succeeded by his son ***Shu-turul***.

Shu-turul (*Shu-durul*) (c. 2104 - 2083 BCE, *short chronology*) *son of Dudu* was the last king of Akkad, ruling for 15 years. A few artifacts, seal impressions, *etc.* attest *that* he held sway over a greatly reduced Akkadian territory that included ***Kish***, ***Tutub***, and ***Eshnunna***. The ***Diyala River*** also bore the name "Shu-durul" at the time.

Akkad was then conquered, and the hegemony returned to ***Uruk*** following his reign. It further lists six names of an Uruk dynasty - *infer*; *however* none of these six rulers has been confirmed through archaeology. *The actual situation of Akkad's collapse, from all evidence outside the king list, is that it was brought about directly by the Gutians, Zagros tribesmen who established their own rule, though several of the southern city-states such as Uruk, Ur and Lagash also declared independence around this time.*

After the ***fall of the Akkadian Empire***, the people of Mesopotamia *eventually* coalesced into two major Akkadian-speaking nations: **Assyria** in the north, and, a few centuries later, **Babylonia** in the south.

The Fourth Dynasty of Uruk

Possibly rulers of lower Mesopotamia contemporary with the Dynasty of Akkad.

Ur-ningin (c. 2091? - 2061? BCE, *short chronology*) ruled for seven years - and was succeeded by his son **Ur-gigir**, who ruled for six years - and was succeeded by **Kuda**, who ruled for six years - and was succeeded by **Puzur-ili**, who ruled for six years - and was succeeded by **Ur-Utu** (or Lugal-melem) *son of Ur-gigir*, who ruled for 25 years.

Then Unug was defeated and the kingship was taken to the army of ***Gutium*** - *infer*.

Gutian Rule

https://en.wikipedia.org/wiki/Sumerian_King_List

In the army of Gutium, at first no king was famous - they were their own kings and ruled thus for three years.

The empire of **Akkad** fell, *perhaps* in the 22nd century BCE, within 180 years of its founding, ushering in a **"*Dark Age*"** with no prominent imperial authority until ***Third Dynasty of Ur***. The region's political structure may have reverted to the *status quo ante* of local governance by city-states. ***Shu-Durul*** appears to have restored some centralized authority, however he was unable to prevent the empire eventually collapsing outright from the ***invasion of barbarian peoples*** from the ***Zagros Mountains*** known as the **Gutians**.

Little is known about the ***Gutian period***, or how long it endured. Cuneiform sources suggest that the Gutians' administration showed little concern for maintaining agriculture, written records, or public safety; they reputedly released all farm animals to roam about Mesopotamia freely, and soon brought about ***famine*** and rocketing inflation as rising grain prices depressed the economy. The Sumerian king ***Ur-Nammu*** (2112–2095 BCE) cleared the Gutians from Mesopotamia during his reign.

The ***Sumerian King List***, describing the ***Akkadian Empire*** after the death of Shar-kali-shari, states:

> Who was king? who was not king? ***Irgigi*** the king; ***Nanum***, the king; ***Imi*** the king; ***Ilulu***, the king - the four of them were kings but reigned only three years. ***Dudu*** reigned 21 years; ***Shu-Turul*** *son of Dudu*, reigned 15 years. **Agade** was defeated and its kingship carried off to **Uruk**. In Uruk, ***Ur-ningin*** reigned 7 years, ***Ur-gigir*** *son of Ur-ningin*, reigned 6 years; ***Kuda*** reigned 6 years; ***Puzur-ili*** reigned 5 years, ***Ur-Utu*** reigned 6 years. Uruk was smitten with weapons and its kingship carried off by the ***Gutian hordes***.

However, there are no known year-names or other archaeological evidence verifying any of these later kings of Akkad or Uruk, apart from a single artifact referencing king Dudu of Akkad. The named kings of Uruk may have been contemporaries of the last kings of Akkad, but in any event could not have been very prominent.

Erridupizir (fl. late-3rd millennium BCE) was a Gutian ruler in Sumer. His reign was attested by a royal inscription at the archaeological site for the ancient city-state of ***Nippur*** where he called himself: **"*King of Guti, King of the Four Quarters*."** Erridupizir was then succeeded by Imta.

Imta or ***Nibia*** (fl. late-3rd millennium BCE) reigned 3 years as king - and *he* was *then* succeeded by Inkishush. **Inkishush** or ***Inkicuc*** (fl. late-3rd millennium BCE) was the 1st Gutian ruler of the Gutian Dynasty mentioned on the ***Sumerian King List***. Sarlagab then succeeded Inkishush.

Sarlagab or ***Zarlagab*** (fl. late-3rd millennium BCE) was the 2nd Gutian ruler of the Gutian Dynasty of Sumer mentioned on the ***Sumerian King List*** - and *possibly* reigned for 6 years. Sarlagab may have been a contemporary of the Akkadian king ***Shar-kali-Sharri***, if he is the same Gutian king Sharlag whom Shar-kali-Sharri captured according to one of his year-names. Shulme

Shulme (fl. late-3rd millennium BCE) was the 3rd Gutian ruler of the Gutian Dynasty of Sumer mentioned on the ***Sumerian King List*** - and reigned for 6 years. Elulumesh then succeeded Shulme.

Elulumesh was the 4th Gutian ruler of the Gutian Dynasty of Sumer mentioned on the ***Sumerian King List*** - and reigned for 6 years.

> In the Gutian hordes, (first reigned) ***a nameless king***; (then) ***Imta*** reigned 3 years as king; ***Shulme*** reigned 6 years; ***Elulumesh*** reigned 6 years; ***Inimbakesh*** reigned 5 years; ***Igeshuash*** reigned 6 years; ***Iarlagab*** reigned 15 years; ***Ibate*** reigned 3 years; **...** reigned 3 years; ***Kurum*** reigned 1 year; **...** reigned 3 years; ... reigned 2 years; ***Iararum*** reigned 2 years; ***Ibranum*** reigned 1 year; ***Hablum*** reigned 2 years; ***Puzur-Sin*** *son of Hablum* reigned 7 years; ***Iarlaganda*** reigned 7 years; **...** reigned 7 years; **...** reigned 40 days. Total 21 kings reigned 91 years, 40 days.

Emergence of the Hittite Empire

Pamba is the name of the earliest known king of the Hatti in the early-22nd/23rd century BCE. His name is mentioned in a report of ***Naram-Sin*** of ***Akkad*** (ruled c. 2254 - 2218 BCE) *third successor and grandson of King Sargon of Akkad* regarding a battle against an alliance of seventeen kings, including ***King Pamba of the Hatti*** and ***King Zipani of Kanesh***. The text is the earliest known mention of the Hatti people; the extant copy of the report dates to c. 1400 BCE, *nearly a millennium later*.

Kaneš, inhabited continuously from the Chalcolithic to Roman times, flourished as an important Hattic, Hittite and Hurrian city, containing a large ***kārum*** (merchant colony) of the ***Old Assyrian Empire*** (c. 21st-to-18th centuries BCE). This kārum appears to have served as "the administrative and distribution centre of the entire Assyrian colony network in Anatolia." A late (c. 1400 BCE) witness to an old tradition includes a king of Kaneš called ***Zipani*** among seventeen local city-kings who rose up against ***Naram-Sin of Akkad***. *It is the site of discovery of the earliest traces of the Hittite language, and the earliest attestation of any Indo-European language, dated to the 20th century BCE.*

> The king of Zalpuwa, Uhna, raided Kanes, after which the Zalpuwans carried off the city's Šiuš idol. Pithana, the king of Kussara, conquered Neša "in the night, by force," but "did not do evil to anyone in it." Neša revolted against the rule of Pithana's son, Anitta, but Anitta quashed the revolt and made Neša his capital. Anitta further invaded Zalpuwa, captured its king Huzziya, and recovered the Šiuš idol for Neša.
>
> Amélie Kuhrt, *The Ancient Near East*, Volume I, p. 226

In the 17th century BCE, Anitta's descendants moved their capital to **Ḫattuša (*Hattusa*)**, which Anitta had cursed, thus founding the line of Hittite kings. The inhabitants thus referred to the Hittite language as ***Nešili***, "the language of Neša."

One of the most important discoveries at the site has been the cuneiform royal archives of 30,000-or-so ***clay tablets*** - the main corpus of Hittite literature, consisting of official correspondence and contracts, *as well as* legal codes, procedures for cult ceremony, oracular prophecies and literature of the ancient Near East. One particularly important tablet, currently on display at the ***Istanbul Archaeology Museum***, details the terms of a peace settlement reached years after the ***Battle of Kadesh*** between the Hittites and the Egyptians under ***Ramesses II*** (c. 1259 or 1258 BCE). *A copy is on display in the United Nations in New York City as an example of the earliest known international peace treaties.*

Pithana and Anitta are the only two recorded kings of Kussara, and their exploits are known chiefly from the so-called ***"Anitta Text,"*** *one of the earliest inscriptions in the Hittite language yet discovered*.

Pithana (*Pythanas*) was a Bronze Age king of the ceremonially important Anatolian city of **Kussara** (*Kushshar*), and forerunner of the later Hittite dynasty. During his reign he conquered the city of ***Kanesh*** (*Neša*), the heart of the Assyrian trading colonies network in Anatolia, and core of the Hittite-speaking territories. He was succeeded by his son, **Anitta**, who is best known for conquering ***Hattusa***, the future Hittite capital, and memorializing his achievement using the Hittite language.

Anitta took the title of "Great King" when he defeated the polities of ***Hattum*** (*Ḫattuša*) and ***Zalpuwa*** - *an as-yet undiscovered Bronze Age Anatolian city by a* "*Sea of Zalpa*."

> [The Queen] of Kanesh once bore thirty sons in a single year. She said: "What a horde is this which I have born[e]!" She caulked (?) baskets with dung, put her sons in them, and launched them in the river. The river carried them down to the sea at the land of Zalpuwa. Then the gods took them up out of the sea and reared them. When some years had passed, the queen again gave birth, this time to thirty daughters. This time she herself reared them.
>
> Gojko Bajramovic, *Historical Geography of Anatolia in the Old Assyrian Colony Period*, p.120

The river at Kanesh (***Sarımsaklı Çayı***) drains into the Black Sea, not (*for example*) ***Lake Tuz***. "Zalpuwa" is further mentioned alongside Nerik in ***Arnuwanda I's prayer***. ***Nerik*** was a Hattic language speaking city which had fallen to the Kaskians by Arnuwanda's time. This portion of the prayer also mentioned ***Kammama***, which was Kaskian as of the reign of ***Arnuwanda II***. The best conclusion is that Zalpuwa was in a region of Hattian cities of northern central Anatolia: as were Nerik, Hattusa, and *probably* ***Sapinuwa***. Zalpuwa was *most likely*, like its neighbours, founded by Hattians.

Arnuwanda's prayer implies *that* Zalpuwa was laid waste by Kaskians, at the same time that Nerik fell to them, in the early-14th century BCE.

Anitta *son of Pithana* was a king of ***Kussara*** - *a city that has yet to be identified*. He is the earliest known ruler to compose a text in the Hittite language. His high official, or ***rabi simmiltim***, was named ***Peruwa***.

Anitta reigned in the 17th century BCE - and is the author of the ***Anitta Text*** - the oldest known text in the Hittite language (and the oldest known Indo-European text altogether). This text seems to represent a cuneiform record of Anitta's inscriptions at Kanesh, *perhaps compiled by Hattusili I, one of the earliest Hittite kings of Hattusa*.

The Anitta Text indicates *that* Anitta, having been confronted with what appears to have been a ***military alliance*** of states stretching southwards from Zalpa - an alliance in which ***Piyušti***, the king of Hatti, and ***Huzziya***, the king of Zalpa, played leading roles. During his own reign, Anitta conquered Neša (*Kanesh, Kültepe*), which became an important city within the kingdom of Kussara, and captured ***Huzziya***, the last recorded Hittite king of ***Zalpuwa***, and the Hattic king ***Piyušti*** - and then conquered his capital at the site of the future Hittite capital of Hattusa. He then destroyed the city, sowed the ground with weeds, and laid a curse on the site.

Huzziya seems to have become a vassal of the Hittite king Anitta, as Anitta claimed to have retrieved the god of Neša from Zalpuwa and returned it to Neša, before Huzziya revolted and participated in a grand coalition against Anitta's forces. He is attested for in the Anitta Text, which records:

> All the lands from Zalpuwa by the Sea. Formerly Uḫna, King of Zalpuwa, carried off our god from Neša to Zalpuwa. Later I, Anitta, Great King, carried back our god from Zalpuwa to Neša. I brought Ḫuzziya, King of Zalpuwa, alive to Neša. Anitta triumphantly declared that he had made "the sea of Zalpuwa [the Black Sea] my boundary [to the north]."

Huzziya may have been an ancestor and possibly grandfather of Huzziya I, Hittite king of the Old Kingdom (*c. 1530–1525 BCE*).

Tudhaliya is the name of several Hittite kings: Tudhaliya (*also* ***Tudhaliya I***) is a hypothetic pre-Empire king of the Hittites. He would have reigned in the late-17th century BCE). *It has been conjectured that this king corresponds to the* ***great-grandfather of Hattusili I***.

PU-Sarruma (*possibly* representing ***Hišmi-Šarruma***), a very shadowy figure, is a conjectured pre-Empire king of the Hittites. He would have reigned around 1600 BCE. Hišmi-Šarruma would correspond to the ***grandfather of Hattusili I*** and the ***father-in-law of Labarna I*** and true father of ***Papahdilmah***, mentioned (but not by name) by Hattusili. Hišmi-Šarruma was *also* a father of ***Tawananna*** - *wife of Labarna I*.

PU-Šarruma's sons had turned against their father, so that, while he was in the city ***Šanahwitta***, he named his son-in-law Labarna as his successor. However, Papahdilmah still had support among the king's servants and chief officers.

Tawananna is the title for the ***queen of the Hittites***, the king's consort, as long as she was living. Upon her death the title Tawananna passed to her daughter or the new king's consort, whichever was available to ascend. The Hittites were ruled by a ***theocratic monarchy***, in which the king's heir's wife did not succeed as Tawananna until the death of the former Tawananna.

The Tawananna *also* had the duty of ruling when the King was away fighting in battle and was the ***High Priestess*** while the king was High Priest of the Hittite Empire. The main duties of Tawanannas were mainly religious. *An example of a Hittite Tawananna was* ***Puduhepa***, *wife of* ***Hattusili III***, *who, after the death of Hattusili III, took on the responsibility of communicating with the Egyptian royal family and rulers of the Hittite vassal states - infer*.

Because the title was reserved, it meant no Tawananna began the ***Ceremony of Enthronement*** to her king, until just after the previous Tawananna died. This often resulted in ***bitter rivalries*** between newly appointed queens and their stepchildren who would inherit the true power of the kingdom. Such an incident is noted in the translated version of a bilingual Akkadian-Hittite cuneiform tablet, ***The Testament of Hattusili*** - a speech delivered by the king during a period of illness in ***Kuššura***,

announcing to the assembled dignitaries and fighting men of Ḫatti the appointment of his grandson ***Muršili*** as heir to the throne.

The ***Testament*** *in particular* provides much information pertinent to the royal succession early in the Old Kingdom. Amongst other things, the document records what is commonly regarded as the ***first historically authentic event in Hittite history*** – the attempt by Ḫattušili's grandfather to appoint Labarna as ruler (?) in the town of ***Šanaḫuitta***; this appointment was overturned by high ranking subjects of the king (*probably with the support of the king's own children*) who set up a **"*rebel regime*"** under the leadership of ***Papaḫdilmaḫ***. Ḫattušili *subsequently* became king in Ḫattuša - *perhaps* the first of the Hittite kings to resettle the site after its destruction by Anitta.

Labarna I was the traditional first King of the Hittites, c. early-16th century BCE. He was the ***traditional founder*** of the ***Hittite Old Kingdom*** (fl. c. 1600 – 1450 BC). Labarna was not the first in line to the throne. ***PU-Sarruma*** designated Labarna as his successor after his own sons revolted against him. Upon PU-Sarruma's death, Labarna and ***Papahdilmah***, *one of PU-Sarruma's sons*, contended for the throne, with Labarna emerging victorious.

What little is known about him is culled mainly from the ***Telepinu Proclamation***, an Hittite edict which states *that* he overwhelmed his enemies and "made them borders of the sea," a statement which may refer to conquests as far as the ***Mediterranean coast*** in the south, and the ***Black Sea*** in the north. The a quasi-legal / historical edict is significant because it made possible to reconstruct a succession of Hittite Kings, laying out rules for royal succession in the Hittite Kingdom. It also recounts some important events like Mursili I's conquest of Babylon of which no other Hittite document exists. Little more than the names of the successors of Telipinu is known for a period of about 80 years.

Labarna installed his sons as governors in several cities including Tuwanuwa, Hupisna, Landa, and Lusna (the identities of these cities are uncertain, but thought to perhaps be Tyana, Heraclea Cybistra, Laranda, and Lystra). Through his conquests, he was responsible for laying the groundwork for the Hittite empire that was to come.

Labarna was *actually* ***a title of the early Hittite rulers***, rather than a personal name. Given the lack of contemporary references, and the fact that Hattusili I also used the title Labarna, some modern scholars have proposed that later Hittite historians mistook references to Labarna as being a separate king before Hattusili I. According to this theory, Labarna I and Hattusili I ("Labarna II") were really one and the same ruler.

Hattusili I (*Ḫattušili I*) was a king of the ***Hittite Old Kingdom***. He reigned c. 1586–1556 BCE. He used the title of ***Labarna*** at the beginning of his reign. It is uncertain whether he is the second king so identified, making him Labarna II, or whether he is identical to Labarna I, who is treated as his predecessor in Hittite chronologies. During his reign, he moved the capital from ***Neša*** (Kaneš, *near modern Kültepe*) to ***Ḫattuša*** (*near modern Boghazkoy*), taking the throne name of Ḫattušili to mark the occasion.

Hattusili I is the earliest Hittite ruler for whom contemporary records have been found. In addition to **"*King of Ḫattuša*"** he took the title **"*Man of Kuššura*"** - a reference to the prehistoric capital and home of the Hittites, before ***Pithana*** and his son ***Anitta***, *forerunners of the later Hittite kings*, had occupied Neša. Kussara is *occasionally* mentioned in the clay tablets of the old Assyrian trade period of Anatolia as **"*Ku-ša-ra*"** and less often in the early Hittite Kingdom as **"*Ku-uš-ša-ra*."** (Note: The borders of Kussara are unknown and the old city of Kussara have never been found. The language or dialect of Kussara is neither found nor described in either the Assyrian or Hittite texts.)

The ***Anitta Text*** records that when ***Pithana*** captured Kanesh, he did no harm to it, but made the inhabitants "his mothers and fathers" - meaning all the young women (*daughters, wives, sisters and cousins, aunts and mothers, young and old, rich and poor - all*) were raped and made pregnant against their wills - a practice of eugenical warfare.[9] *Some scholars have taken this unique statement to mean there were cultural and/or ethnic affinities between Kussara and Kanesh.*

A cuneiform tablet found in 1957 written in both the Hittite and the Akkadian language provides details of six years of Hattusili I's reign. In it, he claims to have extended the Hittite domain to the sea, and in the second year, to have subdued ***Alalakh*** and other cities in Syria. In the third year, he campaigned against ***Arzawa*** in western Anatolia, then returned to Syria to spend the next three years retaking his former conquests from the ***Hurrians***, who had occupied them in his absence.

The Shakkanakkus of Mari

Mari was ***deserted for two generations*** before being restored by the **Manishtushu** (c. 2270-2255 BCE) *son of Sargon of Akkad and Queen Tashlultum* - the third king of the ***Akkadian Empire***. A governor was appointed to govern the city who held the title Shakkanakku (military governor). Akkad kept direct control over the city, which is evident by ***Naram-Sin*** of Akkad's appointment of two of his daughters to priestly offices in the city.

In the Akkadian, **"*Shakkanakku*"** was a title designating a military governor. Mari was ruled by a dynasty of ***hereditary*** Shakkanakkus which was originally set by the ***Akkadian Empire*** and gained independence following Akkad's collapse. *The title also existed in* ***Qatna*** *in the 14th century BCE, and* ***Dilmun*** *under the* ***Kassites***.

Ididish (c. 2266–2206 BCE) was the first Shakkanakku - he was followed by ***Shu-Dagan*** *son of Ididish* (c. 2206–2200 BCE) - and he was followed by ***Ishme-Dagan*** (c. 2199–2154 BCE), who ruled for 45 years - and was followed by ***Nûr-Mêr*** *son of Ishme-Dagan* (c. 2153–2148 BCE), who was followed by his brother ***Ishtup-Ilum*** *son of Ishme-Dagan* (c. 2147–2136 BCE). Then ***Ishgum-Addu*** (c. 2135–2127 BCE) ruled for eight years - he was followed by ***Apîl-kîn*** *son of Ishme-Dagan* (c. 2126–2091 BCE) - *designated with the royal title Lugal in a votive inscription set by his daughter*. ***Iddin-El*** (*also known as* ***Iddi-Ilum***) (c. 2090–2085 BCE) followed - *and his name was inscribed on his votive statue*. ***Ili-Ishar*** *son of Apîl-kîn* (c. 2084–2072 BCE) followed - *and his name is inscribed upon a brick*. ***Turam-Dagan*** *son of Apîl-kîn and brother of Ili-Ishar* (c. 2071–2051 BCE) ruled next - and he was followed by ***Puzur-Ishtar*** *son of Turam-Dagan* (c. 2050–2025 BCE) - and he was followed by ***Hitlal-Erra*** *son of Puzur-Ishtar* (c. 2024–2017 BCE) - and he was followed by ***Hanun-Dagan*** (meaning "*Dagan is merciful*") *son of Puzur-Ishtar and brother of Hitlal-Erra* (c. 2016–2008 BCE).

The third Mari followed the second city in terms of general structure - the old royal palace was replaced by ***a new palace for the Shakkanakku***. Another smaller palace was built in the eastern part of the city, and contained ***royal burials*** that date to the former periods. The ***ramparts*** were rebuilt and strengthened while the ***embankment*** was turned into a defensive wall that reached 10 meters in width. The former ***sacred enclosure*** was maintained, so was the ***Temple of Ninhursag***. However, the ***temples of Ninni-Zaza and Ishtarat*** disappeared, while a new temple called the **"*Temple of Lions*"** (dedicated to ***Dagan***), was built by ***Ishtup-Ilum***... and attached to it was a rectangular terrace (ziggurat) that measured 40 x 20 meters for sacrifices.

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[9] During the **Bosnian War** - an international armed conflict that took place in ***Bosnia*** and ***Herzegovina*** between 1992 and 1995 - and the ***Bosnian genocide***, the violence assumed a gender-targeted form through the use of ***rape***. While men from ***all ethnic groups committed rape***, the great majority of rapes were perpetrated by ***Bosnian Serb forces*** of the **Army of the Republika Srpska (VRS)** and ***Serb paramilitary units***, who used ***genocidal rape as an instrument of terror*** as part of their programme of ***ethnic cleansing***. Estimates of the total number of women raped during the war vary. The ***European Union*** estimates a total of 20,000, while the ***Bosnian Interior Ministry*** claims 50,000. The ***UN Commission of Experts*** identified 1600 cases of rape, while experts connected to ***UNHCR*** provided evidence of 12,000 rapes. Other estimates confirm the 12,000 to 50,000 range.

The ***International Criminal Tribunal*** for the ***former Yugoslavia*** (ICTY) declared that **"*systematic rape*"** and **"*sexual enslavement*"** in time of war was a crime against humanity, second only to the war crime of genocide. Although the ICTY did not treat the ***mass rapes as genocide***, many have concluded from the organized, and systematic nature of the mass rapes of the female Bosniak (Bosnian Muslim) population, that these rapes were a part of a larger campaign of genocide, and that the VRS were carrying out a policy of ***genocidal rape*** against the Bosnian Muslim ethnic group.

The trial of VRS member ***Dragoljub Kunarac*** was the first time in any national or international jurisprudence that a person was convicted of using ***rape as a weapon of war***. The widespread media coverage of the atrocities by Serbian paramilitary and military forces against Bosniak women and children, drew international condemnation of the Serbian forces.

Although the title of Shakkanakku designated a military governor, the title holders in Mari were independent monarchs, and nominally under the vassalage of the ***Ur III dynasty***. Some Shakkanakkus used the ***royal title*** **"Lugal"** in their votive inscriptions, while using the title of Shakkanakku in their correspondence with the Ur's court, and it is certain that Puzur-Ishtar and his sons Hitlal-Erra and Hanun-Dagan used the royal title.

Hanun-Dagan was a contemporary of ***Ibbi-Sin of Ur***, and is credited with renovating the ***Royal Palace of Mari***. Unlike most of their predecessors who bore Akkadian names, both Hanun-Dagan and his brother Hitlal-Erra bore ***Amorite names***, and seals in Mari records ***Hitlal-Erra*** as a military official under Puzur-Ishtar.

Next to rule was ***Isi-Dagan*** (c. 2000 BCE) - *his name is inscribed on a seal* - and he is followed by ***Ennin-Dagan*** *son of Isi-Dagan*. The next name, ***Itur-(...)***, is damaged - and a gap separates him from Ennin-Dagan. ***Amer-Nunu*** follows - *and his name is inscribed on a seal*. ***Tir-Dagan*** *son of Itur-*(...) follows - being next to last of the Shakkanakkus of Mari... the last being ***Dagan-(...)*** - *his name is damaged*.

Akkad disintegrated during Shar-Kali-Sharri's reign, and Mari gained its independence, but the use of the Shakkanakku title continued during the following ***Third Dynasty of Ur*** period. A princess of Mari married the son of king ***Ur-Nammu of Ur***, and Mari was nominally under Ur hegemony. However, the vassalage did not impede the independence of Mari, and some Shakkanakkus used the royal title "Lugal" in their votive inscriptions, while using the title of Shakkanakku in their correspondence with the Ur's court. The dynasty ended for unknown reasons not long before the establishment of the next dynasty, *which took place in the second half of the 19th century BCE*.

The Second Dynasty of Lagash

Lugalushumgal was the first known ruler of the second dynasty of Lagash - and *he* was succeeded by **Puzer-Mama**, who took control of Lagash during ***Shar-kali-sharri***'s reign, when troubles with the ***Guti*** left the Sargonic king with only "a small rump state whose center lay at the confluence of the Diyala and Tigris river."

As the power of the Akkadian empire waned, Lagaš again declared independence, this time under Puzer-Mama, who declared himself lugal of Lagaš. Though he adopted the title of ***lugal***, Puzer-Mama shows kinship with future Lagashite kings in the religiosity of his inscriptions. Thereafter, this title would not be associated with Lagaš, at least until the end of the ***Gudean period***. Lagašite rulers, including ***Ur-Ningirsu*** and ***Ur-Bau*** - *infer*, whose reigns predated ***Gudea***, referred to themselves as ***énsi***, or governor, of Lagaš, and reserved the term ***lugal*** only for their gods or as a matter of rank in a relationship, but never as a political device. The continued use of lugal in reference to deities seems to indicate a conscious attempt on the parts of the rulers to assume a position of humility in relation to the world - *whether this was honest humility or a political ploy is unknown*.

Puzer-Mama's royal inscription - wherein he receives the various gifts of the gods appropriate to rulership: power by ***Ningirsu***, intelligence by ***Enki***, and position by ***Inanna*** - may be contrasted with the contemporary religious element in ***Shar-kali-sharri***'s various inscriptions: a call for the gods to punish any who alter his inscriptions, and specifically to "tear out his foundations and destroy his progeny" (*one of a number of curses for protection found in royal inscriptions starting with the reign of Sargon*).

Puzer-Mama was succeeded by ***Ur-Utu*** - who was succeeded by ***Ur-Mama*** - who was succeeded by ***Lu-Baba*** - who was succeeded by ***Lugula*** - who was succeeded by ***Kaku*** (or ***Kakug***) - who was succeeded by **Ur-Baba** (or ***Ur-Bau***) (*servant of the goddess Bau*) (c. 2164–2144 BCE middle chronology; 2093 - 2080 BCE, short chronology) was ***énsi*** of Lagash, *roughly* contemporaneous with **Shu-turul (*Shu-durul*)** *son of Dudu* - the last king of Akkad. According inscriptions of Ur-Baba, during his reign Lagash enjoyed prosperity and independence from the Akkadians. Ur-Baba, had already made his daughter ***Enanepada*** high priestess of Nanna at Ur - and his daughter ***Ninalla*** married ***Gudea***, who succeeded him as ***énsi***.

Gudea was ruler (énsi) of Lagash (c. 2144 - 2124 BCE, middle chronology; 2093 - 2080 BCE, short chronology). He *probably* did not come from the city, but had married ***Ninalla*** *daughter of Ur-Baba* of Lagash, thus gaining entrance to the royal house of Lagash.

Gudea chose the title of ***énsi*** (town-king or governor), not the more exalted ***lugal*** (Akkadian ***šarrum***), although he did style himself **"*god of Lagash*."** Gudea claimed to have conquered ***Elam*** and ***Anshan***, but his inscriptions emphasize the building of irrigation channels and temples, and the creation of precious gifts to the gods: Inscriptions mention temples built by Gudea in Ur, Nippur, Adab, Uruk and Bad-Tibira. In matters of trade, Lagash under Gudea had extensive commercial communications with distant realms; materials for his buildings and statues were brought from all parts of western Asia: cedar wood from the ***Amanus mountains***,[10] quarried stones from Lebanon, copper from northern Arabia, gold and precious stones from the desert between Canaan and Egypt, diorite from Magan (Oman), and timber from Dilmun (Bahrain).

The ***pleas to the gods*** under Gudea and his successors appear more creative and honest: whereas the Akkadian kings followed a rote pattern of ***cursing*** the progeny and tearing out the foundations of those that vandalize a stele,[11] the Lagašite kings send various messages. Times were violent after the Akkadian empire lost power over southern Mesopotamia, and the god receiving the most attention from Gudea was ***Ningirsu*** - a god of battle. Though there is only one mention of martial success on the part of Gudea, the many trappings of war which he builds for Ningirsu indicate a violent era. Southern Mesopotamian cities defined themselves through their worship, and the decision on Gudea's part for Lagaš to fashion regalia of war for its gods is indicative of the temperament of the times.

Though obviously the foundation and progeny curse was not the only religious invocation by the political powers during the Akkadian empire, it demonstrates a certain standardization, and with it, stagnation, of the position of the gods that likely did not sit well with the people of Lagaš. ***Ur-Ningirsu I***, with whom the Gudean dynasty of Lagaš begins, leaves little in the way of inscriptions, and though some mention of various gods seems to indicate a more central role, it is not until ***Gudea*** that there can be a side-by-side comparison with ***the old curse of Sargon***. The inscription on a statue of Gudea as architect of the **E-ninnu (*House of 50*)** was the E (temple) to Ningirsu in Lagash: (The ***Gudea cylinders***, *perhaps the longest surviving text written in the Sumerian language, give an* ***mythical account of the building of the temple****, along with a description of the rituals and symbols associated with E-ninnu - in Uruk, the temple is also claimed to be built by* ***Ur-Nammu*** *- first ruler of the third dynasty of Ur - infer*).

The ***House of Ningirsu***, warns the reader of doom if the words are altered, but there is a startling difference between the warnings of Sargon or his line and the warnings of Gudea. ***Gudea's curse*** lasts nearly a quarter of the inscription's considerable length. The gods will not merely reduce the offender's progeny to ash and destroy his foundations, no, they will, "let him sit down in the dust instead of on the seat they set up for him." He will be "slaughtered like a bull… seized like an ***aurochs*** by his fierce horn."

But these differences, though demonstrating a Lagašite respect of religious figures simply in the amount of time and energy they required, is not as telling as the language Gudea uses to justify any punishment. Whereas ***Sargon*** or ***Naram-Sin*** simply demand punishment to any who change their words, based on their power, Gudea defends his words through tradition, "since the earliest days, since the seed sprouted forth, no one was (ever) supposed to alter the utterance of a ruler of Lagaš who, after building the Eninnu for my lord Ningirsu, made things function as they should." Changing the words of Naram-Sin, the living god, is treason, because he is the king. But changing the words of Gudea, simple governor of Lagaš, is unjust, because he made things work right.

The ***social reforms*** instituted during Gudea's rulership, which included the cancellation of debts and allowing women to own family land, may have been honest reform or a return to old Lagašite custom. His era was especially one of ***artistic development***. But it was the war god who received

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[10] The **Nur Mountains** (Turkish: ***Nur Dağları***, "*Mountains of Holy Light*"), formerly known as ***Alma-Dağ*** or the ancient ***Amanus*** (Ancient Greek: Ἀμανός), is a mountain range in the ***Hatay Province*** of south-central Turkey, which runs roughly parallel to the ***Gulf of İskenderun*** - *the easternmost embayment of the Mediterranean Sea at the southern coast of Turkey near its border with Syria*.

[11] A **stele** is a stone or wooden slab, generally taller than it is wide, erected in the ancient world as ***a monument***. The surface of the stele usually has text, ornamentation, or both. The ornamentation may be inscribed, carved in relief, or painted. ***Grave steles*** were *often* used for funerary or commemorative purposes. Stelae as slabs of stone would also be used as ancient Greek and Roman government notices or as ***boundary markers*** to mark borders or property lines.

the majority of Gudea's attention, for whom Gudea built maces, spears, and axes, all appropriately named for the destructive power of ***Ningirsu*** - enormous and gilt. However, the devotion for Ningirsu was especially inspired by the fact that this was ***Gudea's personal god*** and that Ningirsu was since ancient times the main god of the Lagashite region (together with his spouse ***Ba'u*** or ***Baba***).

Gudea, following Sargon, was one of the first rulers to claim divinity for himself, or have it claimed for him after his death. This indicates the growing influence of Gudea in Sumer. Some of his exploits were later added to the ***Gilgamesh Epic***.

Following Gudea, the influence of Lagaš declined, until it suffered a military defeat by ***Ur-Nammu***. Gudea was succeeded by his son **Ur-Ningirsu II** (c. 2124 - 2119 BCE, middle chronology; 2060 - 2055 BCE, short chronology) as the next ruler of Lagaš, who took as his title: "Ur-Ningirsu, ruler of Lagaš, son of Gudea, ruler of Lagaš, who had built Ningirsu's house."

Ur-Ningirsu II was succeeded by **Pirigme** (or ***Ugme***) (c. 2119 - 2117 BCE, middle chronology; 2055 - 2053 BCE, short chronology) *grandson of Gudea* - and he was succeeded by ***Ur-gar*** (c. 2117 - 2113 BCE, middle chronology; 2053 - 2049 BCE, short chronology) - and he was succeeded by ***Nammahani*** (c. 2113 - 2110 BCE, middle chronology; 2049 - 2046 BCE, short chronology) *grandson of Kaku* - and he was defeated by ***Ur-Nammu***, whose ***Third Dynasty of Ur*** then became the reigning power in Southern Mesopotamia.

Fifth dynasty of Uruk

Third dynasty of Ur

Dynasty of Isin

The Third Kingdom Malikum (*Kings*) *of Elba*

The second millennium BCE in the Fertile Crescent was characterized by the expansion of the ***Amorites***, which culminated with them dominating and ruling most of the region, including Mari - *however*, a high degree of continuity existed between the Shakkanakku and the Amorite eras.

The Amorite **Ibbit-Lim** (c. 2000 BCE) *son of Igrish-Kheb* was the earliest known ruler of the **Third Kingdom of Ebla**, *in modern Syria*. Ibbit-Lim is only known by ***a fragmentary basalt torso*** found in 1968 at ***Tell Mardikh*** and now in ***Aleppo***, which was part of ***a votive statue for Ishtar***, once placed in this goddess' temple in the ***acropolis of Ebla***. A ***cuneiform inscription*** on it bears the name of the meki (king) of Ebla Ibbit-Lim and claims that the statue was made "eight years after ***Ishtar's apparition in Ebla***." It is believed *that* this text passage refers to the election of Ishtar as the ***poliadic goddess of Ebla***, an action most likely brought by Ibbit-Lim himself, eight years before making the statue.

Ibbit-Lim's torso was the first evidence permitting the identification of Tell Mardikh with the ancient city of Ebla, whose location had been lost.

The Amorite King **Immeya** of Ebla (reigning c.1750-1725 BCE) was *most likely* buried in the so-called **"*Tomb of the Lord of the Goats*,"** in the ***royal necropolis*** of the ***western palace at Ebla***, as suggested by a ***silver cup*** found here, bearing an ***inscription*** in his name. Assuming that, it is likely that the ***funerary equipment*** found in the tomb belonged to Immeya, *too*. This included some objects in ***carved hippopotamus ivory***, the remains of a throne decorated with ***bronze goat heads***, and *especially* an ***ancient Egyptian ceremonial mace*** made of ***gold***, ***silver*** and ***ivory***, a gift from the 13th Dynasty pharaoh ***Hotepibre***, who was a contemporary of Immeya.

One of his successors - not necessarily the direct one - was a certain king ***Hammu*[...]**... - **probably** ***Hammurabi***.

Indilimma, previously read ***Indilimgur***, was likely the last king of Ebla, reigning c. 1600 BCE. Indilimma is mainly known from several ***jars*** bearing the impression of a ***cylinder seal*** of his son, the crown prince ***Maratewari***. The seal impressions are of high quality and shows inspirations from the art of the kingdom of ***Yamhad***. On the seals, Indilimma's son is depicted while receiving life (in the form of an ancient Egyptian ***ankh*** symbol) by the Yamhadite deities ***Hadad*** and ***Hebat***.

The fact that these jars were found within the archaeological context of the ***final destruction of Ebla***, occurring around 1600 BCE, by the hands of the Hittite king ***Mursili I***, suggest *that* Maratewari had no time to become king and that his father Indilimma was indeed the last ruler of palaeosyrian Ebla.

The Yamhad Dynasty and Assyrian Era

In all likelihoods Yamhad was a tribal name. The **Yamhad Dynasty** was an ancient ***Amorite*** royal family founded in c. 1810 BCE by **Sumu-Epuh of Yamhad** who had his capital in the city of ***Aleppo***: (*Aleppo is referred to as* ***Ha-lam*** *in the* ***Ebla Tablets***): (*The main temple of the storm god* ***Hadad*** *was located on the citadel hill in the center of the city, when the city was known as the city of Hadad*). Starting as a local dynasty, the family expanded its influence through the actions of its energetic ruler ***Yarim-Lim I*** who turned it into the most influential family in the Levant through both diplomatic and military tools. At its height the dynasty controlled most of northern Syria and the modern Turkish province of Hatay with a cadet branch ruling in the city of ***Alalakh*** **(*Land of Mukish*)**.

Sumu-Epuh, first attested king of Yamhad (Halab), founded the ***Yamhad Dynasty*** which controlled northern Syria throughout the 17th and 18th centuries BCE. His realm included ***Alalakh*** and ***Tuba*** (*called* ***Umm el-Marra***), *east of modern Aleppo in the Jabbul Plain of northern Syria - one of the ancient Near East's oldest cities*.

Sumu-Epuh entered the historical records when he was mentioned in the inscriptions of **Yahdun-Lim of Mari**, as one of the leaders who fought against him (during the 19th century BCE). Yahdun-Lim was an ambitious ruler who campaigned in the north claiming to have reached the Mediterranean, in spite of having a dynastic alliance with Yamhad to oppose ***Assyria***. Those campaigns caused Sumu-Epuh to support the ***Yaminite tribes*** centered at ***Tuttul***, a city sacred to the god ***Dagan***, against the Mariote king, who emerged victorious *but was soon killed by his own son - and Yahdun-Lim's death was followed by Shamshi-Adad I of Assyria conquest of Mari.*

Sumu-Epuh aided by ***Khashshum*** attacked a kingdom in ***Zalmakum*** (a marshy region between the Euphrates and lower ***Balikh***). Khashshum later shifted alliance and joined ***Shamshi-Adad I***, who surrounded Yamhad by alliances with the city of Urshu and ***King Aplahanda of Charchemish*** in the north, and by conquering Mari in the east (after the death of Yahdun-Lim) in c. 1796 BCE - *and installing his son Yasmah-Adad on its throne.*

Yaggid-Lim (Iagitlim) (c. 1830–1820 BCE) was *probably* of ***Amorite*** origin. He was ruler of ***Suprum*** before establishing himself in Mari. Little is known about his reign except that he entered an alliance with ***Ila-kabkabu of Ekallatum*** *son of Yazkur-el son of Yakmeni son of Yakmesi son of Ilu-Mer son of Hayani son of Hale son of Apiashal the last tent-dweller son of Ushpia, the actual founder of the Semitic city of Aššur - and father of Shamshi-Adad I*, but came into conflict with his neighbour as the relations between the two monarchs changed to an open war after the two had first been allies. The conflict ended with Ila-kabkabu capturing Yaggid-Lim's heir **Yahdun-Lim** and according to a tablet found in Mari, Yaggid-Lim "who survived Ila-kabkabu was killed by his servants."

Yahdun-Lim (Yakhdunlim or Iakhdunlim) (c. 1820–1798 BCE) became king after the death of his father ***Iagitlim*** in c. 1820 BCE and was firmly in control as king of Mari. Yahdunlim built ***Mari*** up to become one of the major powers of the region. Yahdun-Lim started his reign by subduing seven of his ***rebelling tribal leaders***, and rebuilding the walls of Mari and Terqa in addition to building ***a new fort*** which he named ***Dur-Yahdun-Lim***.

Early in their history, ***Qatna*** and Yamhad had hostile relations; ***Amut-pi'el I***, in alliance with Yahdun-Lim and ***Ḫammu-Nabiḫ*** (*probably* king of Tuttul), attacked the Yamhadite city of ***Tuba***, which was a personal possession of ***Aleppo's royal family***, and took a large booty. He then expanded west and led a successful campaign to the ***coast of the Mediterranean*** - for ideological purposes, as it was meant to echo ***Gilgamesh's deeds*** - the journey likely had undeclared political motives *as well*, when seen in the context of the alliance with Qatna.

The ***Mariote–Qaṭanean alliance***, which was *probably* cemented by ***dynastic marriage***, must have provoked Yamhad, which supported rebellions in Mari to preoccupy Yahdun-Lim with his own problems: However, he later had to face a ***rebellion*** by the ***Banu-Yamina nomads*** who were centered at ***Tuttul***, and the rebels were supported by Yamhad's king ***Sumu-Epuh***, whose interests were threatened by the recently established alliance between Yahdun-Lim and ***Eshnunna*** - *an ancient Sumerian* (*and later Akkadian*) *city and city-state in central Mesopotamia*.

Yahdun-Lim's kingdom was threatened by incursions from various ***nomad tribes***, such as the ***Canaanites***, but he was able to subjugate them and force them to pay ***tribute***. Yahdun-Lim defeated the ***Yamina*** but an ***open war with Yamhad was avoided***, as the Mariote king became occupied by his rivalry with the Amorite ***Shamshi-Adad I*** (c. 1809-1766 BCE) *son of Ila-kabkabu*: *Ila-kabkabu had been an* ***Amorite*** *king not of Assur* (*Aššur*), *in Assyria* (*Aššūrāyu*), *but of* ***Terqa*** (*in Syria*). After having established ***internal peace***, he built a temple to the "solar deity" **Shamash**, *corresponding to the Sumerian god* ***Utu***. Shamash was *also* the god of justice in Babylonia and Assyria.

Shamshi-Adad I (his name is translated "*my sun is the god Adad*") did not inherit the Assyrian throne from his father... but was instead a conqueror. He was a king who ruled over the ancient Near East of Assyria and Northern areas around Mesopotamia.

When his father passed away, one of Shamshi-Adad I's brothers took reign [ ] causing him to create his own kingdom from the ground up. He started at the ***Akkadian Empire*** in ***Shekhna*** (*northeast Syria*) which had been left deserted for many years. It was established as his capital, and the name was changed to ***Shubat-Enlil*** (*which is today's Tell Leilan*).

Following that Shamshi tried to conquer ***Ekallatum*** *in Syria* by the left shore of the ***Tigris*** against ***King Naram-Suen***. Shamshi-Adad I was defeated and had to retreat south to the city-state of ***Babylon*** - which was created and governed by ***associated Amorites***. Ultimately he came when ***Erishum II*** ruled and victoriously disposed the King of Assyria, bringing that dynasty to a close. This enabled him to govern Assyria, a growing nation that had established and prosperous trading settlements in Anatolia. His oldest son ***Ishme-Dagan I*** was set as ruler over Ekallatum and as he proclaimed himself king, Shamshi-Adad I tried to strengthen his place as ruler by linking his heritage to **Ushpia** (21st century BCE Assyrian King) - *supra*.

He made himself known as ***King of Assyria***, and ***Yahdunlim*** received pleas for help from kings threatened by Shamshi-Adad I's expansionist plans for a city called **Mari** that had a caravan route from Anatolia to Mesopotamia. But the war ended in a defeat for Mari - and before ***Yahdun-Lim*** could move against Shamshi-Adad I, he was ***assassinated by his own servants*** (c. 1798-95 BCE) - and *possibly* ***by his son, Sumu-Yamam*** (c. 1798–1796 BCE), who himself got assassinated two years after ascending the throne - following Shamshi-Adad' Is directions.

In the chaos that followed, Shamshi-Adad I took advantage of the situation and acted, advancing, occupying and annexing ***Mari***. The original heir to the throne. ***Zimri-Lim***, Iakhdunlim's son and heir, was obliged to escape and travel to ***Aleppo*** (*ancient Yamkhad*), *where he would remain as an exile until Shamshi-Adad's death*.

Meanwhile, the rest of the ***Lim family*** *took refuge in* ***Yamhad*** *- and the annexation was officially justified by what Shamshi-Adad I considered* "*sinful acts on the side of the Lim family*." *Also during the reign of Yahdun-Lim, the kingdom of Yamhad in Aleppo and its king* ***Sumu-Epuh*** *enter the historical record through the texts of Mari.*

With the contribution of Mari, Shamshi-Adad I had power over a vast kingdom, which consisted of all of ***Upper Mesopotamia***. Shamshi-Adad I then announced himself as **'King of All'** - a name established by ***Sargon of Akkad***. Predictably Shamshi-Adad I's success focused much jealously from the nearby nations and all through his rule he and his sons were made to defend their kingdom.

Shamshi-Adad I excelled at keeping matters in order and maintained a strict hold on every subject of the state ranging from high policy to choosing ***officials*** and sending out ***supplies***. His movements were carefully laid out, and his men were taught all the ***common strategies*** of **'*siege craft*'** like surrounding ramparts and battering rams. He frequently used spies and **'*propaganda*'** to obtain victory.

Shamshi-Adad I appointed his younger son **Yasmah-Adad** on the throne of Mari - and returned to ***Shubat-Enlil***. He played a major role in his son's life and frequently micro-managed his son's affairs. In one instance, in order to facilitate a military alliance with the western Syrian city-state of ***Qatna***, an ally in the fight against the enemy state of ***Yamkhad***, Shamshi-Adad I arranged for the marriage of his son to princess **Betlum** *daughter of the King Ishi-Adad of Qatna*. Both Shamshi-Adad I and Betlum's father both wished her to have a leading role in the palace; *however*, Yasmah-Adad was already married to the ***daughter of Yahdun-Lim***, who was Yasmah-Adad's leading wife at Mari. As a result, he relegated Betlum, his second wife, to a secondary position in the palace. Shamshi-Adad I was angry with Yasmah-Adad at his refusal to follow orders, and forced him to keep Betlum by his side in the palace.

He was responsible for the southwestern section of his father's kingdom (of which Mari was the capital) including the ***Balikh River***, ***Habur River***, and ***Euphrates River***. Yasmah-Adad's administrative district bordered the state of Yamkhad and the ***Syrian steppe*** (inhabited by ***semi-nomadic peoples***). His father controlled the northern part of the kingdom from ***Shubat-Enlil***, and his older brother, ***Ishme-Dagan***, ruled over the southeast area from ***Ekallatum***. The sources do not fully agree, but state that Yasmah-Adad's leadership of Mari and the surrounding districts around the Euphrates ended when his father died, and the Amorite ***Zimri-Lim*** and his army chased him out of Mari *or killed him before he could flee* and took his throne in 1776 BCE.

Some may argue that this instance of control demonstrated the extent of power Shamshi-Adad I had over his sons and over his kingdom in general. While Yasmah-Adad and Ishme-Dagan held esteemed titles and ruled in their corresponding capitals, their power seems to have been conceptual and they may have been political puppets established in power to do their father's bidding.

Shamshi-Adad I was always working on making his realm stronger, however after his death the nation began to fall apart. The kingdom was missing the structure and was in a weak location. When everyone discovered that Shamshi-Adad I had passed away, his previous enemies went out immediately to take the kingdom from his successors. ***Yasmah-Adad*** was quickly exiled from Mari by ***Zimri-Lim***, and the remaining kingdom was slowly taken from ***Ishme-Dagan*** and ***Mut-Ashkur*** and put in the hands of a different Amorite King, ***Hammurabi of Babylon***.

✶

- Yasmah-Adad is bullied by his father and brother -

Yasmah-Adad is most well known for the criticism he received from his father. Yasmah-Adad was accused of being lazy, self indulgent and not applying himself to his kingly duties. He was once chided for dallying with women and abandoning his duties for his sexual pleasures. The correspondence between the father and sons was found in the archives of the city of Mari and provides an interesting and at times humorous look into the dynamics of this family. He was ridiculed frequently by both his brother Ishme-Dagan and his father and was accused of inactive leadership over his district. Yasmah-Adad's character was attacked within a letter from his father Shamshi-Adad I, which states:

> "How long do we have to guide you in every matter? Are you a child, and not an adult? Don't you have a beard on your chin? When are you going to take charge of your house? Don't you see that your brother is leading vast armies? So, you too, take charge of your palace, your house!"

Another letter from his father indicates Shamshi-Adad I's irritation with his youngest son's behavior, comparing Yasmah-Adad to his older brother, a successful warrior:

> "While here your brother is victorious, down there you lie about among the women."

Many of these critiques arose from Yasmah-Adad's failure to perform the political duties that were his to deal with, regardless of what his father was

doing. It was Yasmah-Adad's responsibility to fill certain positions within his district, such as appointing a governor of Terqa, or delegating the position of mayor for the Mari palace, and his failure to fulfill these duties was the basis of many of his father's terse letters.

Yasmah-Adad's critiques did not come solely from his father; however, as is demonstrated in several correspondences between him and his older brother. Ishme-Dagan scolds his brother:

> "Why are you setting up a wail about this thing? That is not great conduct. "

He eventually advises him to communicate with their father through him as intermediary. This might have been out of a desire to help his younger brother, but it could also have been a maneuver to gain Ishme-Dagan more political standing. He indicates his desire to be the intermediary between his brother and father in letters with such phrases as:

> "Write me what you are intending to write to the king, so that, where possible, I can advise you myself."

Another example of the complicated, strained relationship between the brothers is found in a letter written by Yasmah-Adad to his brother Ishme-Dagan:

> "Thus (speaks) Yasmah-Addu, Your son. I listened to the Tablet which Daddy sent me, which ran as follow:
>
> > "How much longer do we have to keep you on a leading rein? You are a child, you are not a man, you have no beard on your chin! How much longer are you going to fail running your household properly? Don't you realize that your brother is commanding enormous armies? so you (jolly well) command your palace and household properly!"
>
> That is what Daddy wrote to me. Now, how can I be a child and incapable of directing affairs when daddy promoted me? How is it that, although I grew up with Daddy from when I was tiny, now some servant or other has succeeded in ousting me from Daddy's affections? So I am coming to Daddy right now, to have it out with daddy about my unhappiness!"
>
> ARM 1.108: Dalley 1984;34

Historical opinion of Yasmah-Adad revolves mainly around these letters, because they are the most abundant primary sources written about Yasmah-Adad. This criticism possibly reflects the stress that Shamshi-Adad I felt as his newly formed empire already began to crumble; considering, as pointed out by Yasmah-Adad in this letter, his father did appoint Yasmah-Adad as a chief ruler of Mari, one of the largest urban centers, as well as being one of the most disputed in his kingdom, when one of his generals could have also filled the position. Yasmah-Adad managed the region well considering the Ashur kingdom was under attack from outside and inside its borders. However, other sources may support his father's belief. Most primary sources from the era do not mention any military action on his part. When his father died, Zimri-Lim was able to chase Yasmah-Adad out of the throne in Mari seemingly without much of a fight, while his brother Ishme-Dagan lost control of all of his portion of his father's kingdom save for Ekallatum and Assur.

Some Remarks on the Annihilation of the Ya'ilanum Tribe

Letters between Yasmah-Adad and Shamshi-Adad I show the role he played in his father's brutal expansionist military campaign of 1781 BCE, particularly in regards with the Ya'ilanum tribe. Whereas letters and inscriptions describing other battles reveal a non-violent treatment of captured enemies, letters to Yasmah-Adad contained instructions to kill all the members of this tribe.

> "Give an order that the sons (of the tribe) of Ya'ilanum, all those who are with you, must die tonight ... They must die and be buried in the graves!"

Later, in a letter to Yasmah-Adad, Ishme-Dagan described the execution of the Yai'ilanum:

> "Mar-Addu and all the sons (of the tribe) of Ya'ilanum were killed, and all its servants and soldiers were killed, and not one enemy escaped. Rejoice!"
>
> Mar-Addu, as the leader of the Ya'ilanum tribe, was decapitated and his head was brought to Yasmah-Addu.

Yasmah-Adad's medical expertise

Although military campaigns and criticism found in letters from both his father and brother depict Yasmah-Adad in a less than capable light, a Mari letter (c. 1791-1776 BCE) provides us with a glimpse into the family dynamic and perhaps his expertise: This message from Ishme-Dagan, his brother requests Yasmah-Adad to share the medical expertise with his physician before returning him.

> "The medication which your physician applied to me in a dressing is extremely good. The wound has begun to disappear; and slowly, slowly, the medication is about to remove it. Now, I am sending to you with this letter the physician Samsi-Addu-tukuld; let him have a look at the medicine and then send him back immediately."
>
> This request from Ishme-Dagan illustrates an expertise with Yasmah-Adad or at least his physician for healing difficult ailments. This is obviously a reply to an earlier request. Perhaps because Ishme-Dagan reached out to Yasmah-Adad supports the theory that he was known among his family for his expertise in medicine. Also knowing that both the request and help occurred show Yasmah-Adad had a relationship of concern for the health and well being of his family.

Zimri-Lim's personal life is partly known through tablets preserved in the state archive of Mari. He was forced to flee Mari when his father, King Iakhdunlim, was assassinated in a palace coup and Yasmah-Adad usurped the throne. Zimri-Lim allied himself with ***Yarim-Lim of Yamhad*** who helped him regain his throne in Mari and their alliance was cemented with the marriage of Zimri-Lim to "the most prominent of the Mari ladies," **Princess Shibtu** *daughter of King Yarim-Lim I of Yamhad and Gashera* of Yamkhad (*Aleppo and surrounding territory*). He is known to have had at least ***eight daughters***, including *at least* seven daughters mothered by Shibtu - these being married to rulers of local towns, including Ibbatum, who married King Himidiya of Andarik, and Inib-Sharri who married Ibal-Addu, ruler of Ashlakka - and two others are known to have become ***priestesses***. Correspondence between the king and his daughters provides evidence that Zimri-Lim thought highly of women and considered them competent at making decisions.

Shibtu enjoyed extensive administrative powers as queen. During Zimri-Lim's absence, Shibtu handled the administration of the city, the royal palace and the temple. The tablets found at Mari reveal regular correspondence between Shibtu and her husband in his absence. The letters were mostly administrative in nature, including reports on the state of the city and military and intelligence briefings. Personal letters were also exchanged, including one notifying the king of her giving birth to a boy and girl twins.

Shibtu's letters reflected ***deep affection*** for her husband and concern over his health and wellbeing during his campaigns. Zimri-Lim, *likewise*, sent letters back updating her on his battles and whereabouts, and instructing her on the running of the city. In one of her letters, Shibtu informs Zimri-Lim, upon his request, on "an oracle's prophecy" that the Babylonian attack against Mari would end in failure. The prophecy, *however*, was wrong and the Babylonians under ***Hammurabi*** sacked Mari in 1761 BCE.

Qatna

Qatna was at its apex during the reign of ***Išḫi-Addu***. Išḫi-Addu was allied with Shamshi-Adad I and is attested corresponding with Mari for a period of six years - between c. 1783 and 1778 BCE. At its height, the kingdom extended from the upper valley of the ***Orontes*** to ***Qadeš*** in the west, while ***Palmyra*** was Qatna's easternmost city. It was bordered by ***Yamhad*** in the north, while the south was dominated by ***Hazor***, *a Qaṭanean vassal*. The many kingdoms of ***Amurru***, which controlled the ***central Levantine coast*** between ***Byblos*** and ***Ugarit***, bordered Qatna from the west and were counted among Išhi-Addu's vassals. Also under the rule of Qatna were various cities in the ***Beqaa Valley*** and the cities in the region of ***Apum***, in the *modern* ***Damascus Oasis***.

The kingdom was sometimes threatened by nomads; a letter sent to Yasmah-Adad informs him that 2000 ***Suteans*** - a Semitic people who lived

throughout the Levant and Canaan - conducted a raid against Qatna. Relations with Yamhad worsened during Išḫi-Addu's reign and the conflict evolved into ***border warfare***; Qatna occupied the city of ***Parga*** in the region of ***Hamath*** (*a city on the banks of the Orontes River in west-central Syria*) for a while *before* ***Sumu-Epuh*** *retook it.* In the south, Išḫi-Addu faced a ***general rebellion***; the alliance with ***Assyria*** was cemented by the marriage of Išḫi-Addu's daughter to Yasmah-Adad in c. 1782 BCE. The following year, after petitions by Qatna, Shamshi-Adad I sent an army to help Išḫi-Addu deal with the rebellion. The Assyrian troops avoided engaging Yamhad and did not participate in its war with Qatna, while Išḫi-Addu took up residence in Qadeš to oversee the suppression of the rebellion, which apparently was supported by Yamhad. ***After four years*** in the service of Qatna, Shamshi-Adad I ordered his troops to return; this might have been connected to a peace treaty between Assyria and ***Yarim-Lim I*** *son of Sumu-Epuh*. Išḫi-Addu, who in the past had declared that "even if Shamshi-Adad would conclude peace with Sumu-Epuh, I will never make peace with Sumu-Epuh, as long as I live!," was delivered a heavy blow, but Mari's sources are silent on how the king dealt with the situation, and by the time they resumed mentioning Qatna in c. 1772 BCE, Išḫi-Addu was dead and succeeded by his son ***Amut-pi'el II***.

Amut-pi'el II *son of Ishi-Addu* was a king of Qatna in the 18th century BCE. His reign is attested in the archive of Mari (c. 1772-1762 BCE), after which, Mari was destroyed by ***Hammurabi of Babylon*** and no more information is known about Amut-pi'el. His son and crown prince was named ***Jaḫad-Abum*** - but it is not known if this heir succeeded due to lack of sources. Amut-pi'el II visited ***Ugarit*** and met the king of Mari in year 8 of ***Zimri-Lim***'s reign.

> "There is no king who is mighty by himself. Ten or fifteen kings follow Hammurabi the ruler of Babylon, a like number of Rim-Sin of Larsa, a like number of Ibal-pi-el of Eshnunna, a like number of Amut-pi'el of Qatanum, but twenty follow Yarim-Lim of Yamhad."
>
> A tablet sent to Zimri-Lim of Mari, showing that Amut-pi'el had 15 vassal kings.

The political and military balance in the region changed dramatically during the reign of Amut-pi'el II; Shamshi-Adad I had died by about 1775 BCE, and his empire disintegrated, while Yasmah-Adad was removed from his throne and replaced with ***King Zimri-Lim of Mari***.

Zimri-Lim (c. 1775 to 1761 BCE) *son or grandson of Iakhdunlim* was forced to flee to ***Yamhad*** when his father was assassinated by his own servants during a coup. The city was occupied by ***Shamshi-Adad I***, the king of Assur, who put his own son ***Yasmah-Adad*** on the throne. Shortly after the death of Shamshi-Adad I, Zimri-Lim returned from exile and was able to oust Yasmah-Adad from power with the help of ***King Yarimlim of Yamhad***.

Sumu-Epuh sold the territory of ***Alakhtum*** to his son-in-law ***King Zimri-Lim of Mari***, retaining for himself overlordship. After the fall of Mari in 1765 BCE, Alalakh seems to have come under the rule of Yamhad again. ***King Abba-El I of Aleppo*** bestowed it upon his brother Yarim-Lim, to replace the city of ***Irridu***. Abba-El had destroyed the latter after it revolted against his brother Yarim-Lim. A dynasty of Yarim-Lim's descendents was founded, under the hegemony of Aleppo, that lasted to the 16th century. *According to the short chronology found at Mari, at that time Alalakh was destroyed, most likely by Hittite king* ***Hattusili I****, in the second year of his campaigns*.

Zimri-Lim ruled Mari for about thirteen years, and campaigned extensively to establish his power in the neighbouring areas along the ***Euphrates*** and the ***Khabur valley***. He extended his palace in the city, which was possibly the largest at the time, and certainly the envy of other kings. He was *also* active on a wider stage, and for a time (*perhaps* about 1764 BCE) was allied with ***Hammurabi*** in *his* wars against ***Elam***, ***Eshnunna***, and ***Larsa***. Although Zimri-Lim lent troops to Hammurabi's campaigns, and the two kept extensive diplomatic contacts, it appears they never met in person.

After the ***defeat of Elam***, there was no outside force to keep the precarious balance of power between the ***Kings of Mesopotamia***. The alliance between Zimri-Lim and Hammurabi deteriorated after ***Babylon's conquest of Larsa***. In 1762 BCE, Hammurabi conquered and sacked Mari (though it may be that the city had surrendered without a fight), despite the previous alliance. At this time Zimri-Lim disappears from historical view, and is presumed to have been killed.

Perhaps the best known aspects of the ***ancient Egyptian civilization*** are the ***pyramids*** and the ***sphinx***. Also the ancient Egyptians were known for capturing the floodwaters of the Nile, thus establishing an elaborate system of ***irrigation*** along the ***Nile River Valley of Upper Egypt***. They invented a ***pictorial style of writing*** in which syllabary and then an alphabet gradually developed. They were also skilled in ***astronomy*** and were brilliant ***mathematicians***. They (or *perhaps* the ***Sumerians***) were also the first people to utilize the harder metal - ***bronze***: (nine parts copper to one part tin) for tools and weapons.

Since the dawn of history, the land of Egypt has been occupied by two different races. The ***original inhabitants*** were ***pre-Adamic people***. The most recent pre-Adamic man was short, had darker skin, black hair and black or dark eyes. When ***Adamic man*** arrived in the ***Two Lands*** (i.e. Egypt)... pre-Adamic man became his subject. Pre-Adamic man was compelled to execute the monumental works, such as the ***original sphinx with the head of a lioness*** and ***great wooden pyramid-temples*** *where-in whore-priestesses filled and drank liberally of* "*the proverbial cup of abomination*," which have made the name of Egypt famous throughout the world. In the later dynasties, "in the course of time, *however*, the two races became completely amalgamated." This is history repeating itself because ***Neanderthals***, *too*, in their time had been replaced by ***Homo sapiens***...; the "second-born" ***children of Seth*** also took precedence over the ***children of Cain***; later, we shall see the same phenomena again when second-born ***Jacob*** steals his elder brother's birthright. ***Moses*** was a second-born son, *as well*, as was ***Christ Jesus***... if we consider ***Saint John the Baptizer*** a firstborn son.

The people of Egypt we see today are the product of ***North African pre-Adamic man***, ***sub-Sahara African man*** (imported Black slaves), and ***Adamic man***.

The Second Intermediate Period in Egypt

Upper Egypt is a fantastic valley of fertile black soil bounded on each side (of the Nile River) by the Red Lands of sand and the steep cliffs of the inhospitable desert plateau. The occupants of the rich lands of the Nile Valley called it **Kam't - the Black Land**: and, on each side, the red sand and stone of the desert they called **Tesher't - the Red Land**.[12] Egypt had 26 dynasties of kings who ruled almost 3000 years

The ***Aamu*** ruled the land stretching from the ***northern delta*** as far south as ***Hermopolis***. While the Pharaohs of ***Kam't - the Black Land*** ruled the rest of the country from ***Thebes***... and for over a hundred years both sides were a peace. Then, during the reign of an Egyptian pharaoh called **Tutimaios** or ***Timaios***, an army of foreigners suddenly came from the eastern desert and took over the Nile Delta without a fight.

By the use of horse drawn chariots - the horse was unknown in Kam't prior to the invasion - they swept through the land committing atrocities: burning cities, ruthlessly razed the temples of the gods to the ground, and treated the citizens with cruel hostility, massacring many and leading into slavery their wives and children. Then the people of the south rose up, attacked the Aamu and after long and terrible war drove them north into the delta. There they were trapped in the fortress stronghold of ***Avaris*** and besieged within.

Pharaoh **Tutimaios**, with and army of four hundred and eighty thousand, attempted to take the city by force and failed in the attempt. He next laid siege to the fortress and when that failed, concluded a treaty with them. They were allowed to go in peace and two hundred and forty thousand of

[12] Curiously - the two most common colours of scribes were "red" and "black" - as are the two pillars "Jachin and Boaz."

them crossed the desert (*into Syria*) and built a city in a country, *which was later called Judea*.

After conquering ***Memphis*** and likely deposing Tutimaios, according to Josephus, they "made one of their number, whose name was ***Salitis***, king. He resided in Memphis and exacted tribute from both the upper and lower country, leaving fortresses in the most strategic places."

[Djedneferre ***Dedumose II*** was the last king of Egypt's 13th Dynasty - *precise dates for Dedumose are unknown, but according to the commonly accepted Egyptian chronology his reign probably ended around 1690 BCE*. However, the link between Dedumose and Tutimaios is tenuous at best and not supported by linguistic (Tutimaios is more likely derived from *Djehutymose*) or historical facts, and it appears likely that the issue is due to a misunderstanding of the original source or to a textual error.]

Salitis (Greek Σάλιτις, *also* ***Salatis*** or ***Saites***) was the ***first Hyksos king***, the one who subdued and ruled Lower Egypt and founded the 15th Dynasty. He resided in ***Memphis*** and exacted tribute from both the upper and lower country, leaving fortresses in the most strategic places. Salitis' main concern was the defense of his new realm from ***the possibility of an Assyrian attack***. For this reason he fortified the eastern borders, and sought a strategic position to establish an imposing stronghold. Having found it in the city of ***Avaris*** on the east bank of the Bubastite branch of the Nile River. Salitis established this city and rendered it extremely secure with walls, settling there a large body of armed troops – as many as 240,000 men – as a ***frontier guard***. He used to go there in the summer, partly to hand out rations and distribute pay, and partly to train them carefully in military exercises, to frighten foreigners.

When Salitis invaded it is probable that nomadic tribes of the ***Aamu*** were already resident in the fertile and peaceful delta, having gradually infiltrated for a period many, many years - glad to escape from the strife torn eastern lands. Some of them would have been ***Semites***, as scarabs of the period carry names of their chieftains, such as ***Anat-her*** and ***Yaqub-Har***.

It is sensible to compare Salitis with ***Abram - Abraham*** making an entrance into Egypt. More-so, his unfounded fear of the east, the land from whence he had come upon the Two Ladies (i.e. Egypt), substantiates this - for Abram - Abraham had much to fear an angry Akkadian avenger pursuing him... for he was the principle agent of the genocide in Sumer - Akkad - and had he wrought about the eugenical mutilation of the principally red-and-blonde-haired blue-green-eyed White-skinned peoples which had founded civilization in the Middle East, by promulgating miscegenation with the subhuman Gutians.[13]

After Abram - Abraham smashed the Chaldean idols, he was forced to flee for his life, Terah, his father, coordinated the gathering of his family to journey west to their destination.

[27] This is the account of Terah's family line.
Terah became the father of ***Abram***, ***Nahor*** and ***Haran***. And Haran became the father of ***Lot***. [28] While his father Terah was still alive, Haran died in ***Ur of the Chaldeans***, in the land of his birth: (*i.e. he was of foreign blood and a stranger*) [29] Abram and Nahor both married. The name of Abram's wife was ***Sarai***, and the name of Nahor's wife was ***Milkah***; she was the daughter of Haran, the father of both Milkah and ***Iskah*** (*Sarai - Sarah*). [30] Now Sarai was childless because she was not able to conceive.
[31] Terah took his son Abram, his grandson Lot *son of Haran*, and his daughter-in-law ***Sarai***, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to ***Canaan***. But when they came to ***Harran***, they settled there.
[32] Terah lived 205 years, and he died in Harran.

Harran, *on the Balikh River*, was a major commercial, cultural, and religious center - it was first inhabited in the **Early Bronze Age III** (3rd millennium BCE) period, being established as a merchant outpost of the ***Assyrian Empire*** due to its ideal location on a trade route between the Mediterranean and the plains of the middle Tigris River valley.

Haran died before his father ***Terah*** in the land of his birth, in ***Ur of the Chaldeans*** - no doubt *he was* killed for his nefarious role in encouraging ***Gutian immigration and race-mixing***, which brought about the failing of the government and *subsequent* ***genocide*** of the native peoples - and this hapt again with the ***Fall of Rome***, *for example*, which was not so much wrought by war-mongering and bloodshed, but by ***social integration***... - *and the same can be said of the on-going Zionist-engineered* ***Fall of "Cultural Marxist" Europe*** *and creation of the* ***Eurasian Caliphate***.

Compare, *for example*, the **Ahlamû** - a generic term for a new wave of ***Semitic wanderers and nomads*** of varying origins who appeared during the 13th century BCE across the Near East, Arabian peninsula, Asia Minor and Egypt. The presence of the Ahlamû is attested during the ***Middle Assyrian Empire*** (1365–1020 BCE), which already ruled many of the lands in which the Ahlamû arose, in the Babylonian city of ***Nippur*** and even at ***Dilmun*** (*modern Bahrain*), *regarded as one of the oldest civilizations in the Middle East, located in the Persian Gulf on an important trade route between Mesopotamia and the* ***Indus Valley Civilization***, *both close to the sea and to artesian springs*.

Anyhow, Terah and his family followed the ***Euphrates River***, with their herds, to the ***Paddan Aram*** region - an early ***Aramean kingdom*** (Late Bronze Age – from the 11th-to-8th centuries BCE), which was about halfway along the Fertile Crescent between Mesopotamia and the Mediterranean, in *what is now southeastern Turkey*.

Nahor settled in the region of ***Aram Naharaim*** (in the kingdom of Mitanni), where he founded the town of ***Nahor***, which is on the Euphrates - and where Abraham stayed briefly with his father Terah's family after leaving Ur of the Chaldees, while *en route* to Canaan (Gen. 11:31) - the place to which later patriarchs obtained wives, rather than marry ***daughters of Canaan***: (Isaac *son of Abram - Abraham and Sarai* married Rebekah *daughter of Bethuel* ***"youngest of eight"*** *sons of Nahor and Micah* - his ***second cousin***; and Jacob - Israel *son of Rebekah and Isaac* married both Leah the Wild Cow and Rachel the Ewe *daughters of Laban* - his ***cousins***).

Nahor and Milcah had eight sons: ***Uz***,[14] Buz, Kemeul, Kesed, Hazo, Pildash, Jidlaph, and, *as said*, ***Bethuel*** *father of Rebekah of Laban*. Nahor *also* had four sons of his concubine ***Reumah***: Tebah, Gaham, Tahash and Maacah (Gen. 22:24). Reumah is the first female in the Bible to be named a ***"concubine"*** - nothing, *however*, of an exalted nature is recorded of this ***secondary wife***.

[13] The ***promulgation of miscegenation*** is a trick later perfected by ***Jacob*** *grandson of Abram - Abraham* when he bilked his father-in-law ***Laban the White***, increasing his prosperity by interbreeding more-and-more the black and grey spotted and speckled and striped goats and sheep - and the same trick again purposed by the despicable Jew ***Israel Cohen***, who made it well-known over a century ago, c. 1910, that Zionist Jewry was intent on White genocide... and this is nowhere more obvious than in the writings of European Union founder ***Richard von Coudenhove-Kalergi***, a commie-mongrel).

[14] **Job** lived in the land of **Uz**. Uz was ***"eldest of eight"*** sons of Nahor and Micah. Moreover, Job was still alive in the time when the sons of Jacob - Israel went into Egypt... for ***Dinah*** *daughter of Jacob - Israel and Leah the Wild Cow* was among the wives of Job after his tribulations.

Sarah - Abraham
The plagues on Egypt because of Sarah are the Hyksos

Gen. 12:10-20 & 13:1-2

12 [10] And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. [11] And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: [12] Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. [13] Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

[14] And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. [15] The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. [16] And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

[17] And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. [18] And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? [19] Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. [20] And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. [2] And Abram was very rich in cattle, in silver, and in gold.

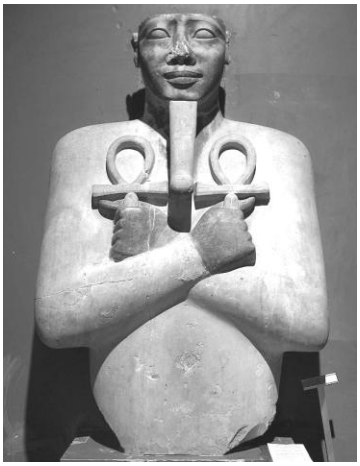
The ***Holy Bible*** confirms the ***founders of Egypt*** to be ***Adamic*** in several passages, and this is demonstrated clearly in Psalms 105:23: "Israel also came into Egypt; thus Jacob sojourned in the land of Ham." Ham was a son of Noah. From secular records, it is apparent that Adamic man was the ***ruling class***, who designed the ***pyramids***, engineered the ***irrigation systems***, established a form of government (monarchy), and set the order of things. These **"*Hyksos*"** - detestable sand-ramblers - were the foreign-born forefathers of the ***Habiru*** (*Biblical Hebrews*), who came into Egypt upon ***horse-drawn chariots***, a literate people with a Semitic language, and made Egypt the center of ancient civilization for over a thousand years. The Hyksos were "technologically advanced," being nomadic merchants and slavers from the time forgotten before ***Abram - Abraham*** - *no doubt having their origin in the offspring of the sons of God and the daughters of men and/or the Peoples of the Sea - in any event these symbiotic subhumans were not accounted for when the known lands were divided out amongst the grandsons of Noah... moreover, Christ Jesus hath said that this "Eternal Jew" shall curse the world until Apocalypse*.

They (i.e. Abram - Abraham) had moved through Canaan and had taken control of some cities there; then *they* conquered northern Egypt and overran Memphis. The Egyptians called them **Hyksos** (*hyk khwsht*), which identifies them only as ***foreigners***. They introduced Egyptians to **"*the wheel*"** and to **"*new weapons of war*."** They brought with them into Egypt, new musical instruments, new techniques in making ***bronze*** and pottery, new animals, new kinds of crops, and new gods – more of the cultural diffusion that was to mark history across the ages. They had the ***technological advantage*** because as a ***nomadic peoples***, such as the ***Sea Peoples*** before them were, they had intimate knowledge not only of divers cultures, but *also had* the leisure to chose the best and most advanced "modern" from divers technologies, such as with the smelting of bronze.

These Hyksos (i.e. *Habiru - Hebrew*) were never a people burdened by bondage... but were, *in fact*, whip-wielding task-masters over the "mixed multitude" - all the male-and-female slaves taken as prisoners-of-war (which weren't incorporated as mercenaries in pharaoh's service), and those people which came into the country as part of ambassadorial embassies or other "more mercantile" trading expeditions, such as supposedly brought Abram - Abraham into Egypt... and, *again*, as such brought the sons of Jacob into Egypt in their time; and those people which came into Egypt to trade and to work, scientists and scholars, and *even* cults; and those wandering mariners and gypsies which were just passing through the country... all manner of people. It was no different then, *as now*, concerning culture - knowledge of the arts and sciences, *for example*, flourished in the same way, drawing rural people into the larger cosmopolitan metropolises.

Mentuhotep IV,
last ruler of the 11th Dynasty

Amenemhat I,
founder of the 12th Dynasty



Egyptian King Senusret I (c. 1971-1926 BCE).
Also called Sesostris and Senwosret.

The circumstances into which the 12th Dynasty (c. 1991-1786 BCE) came to power are not known. What is known is that **Ammenemes (Amenemhat I) Sehetepibre** was a non-royal and not related to his predecessors. It is probable *that* his father was a priest in Thebes named **Senusret (Sesostris)** - and *that* his mother was named **Nefret** (mwt-niswt > King's Mother); according to the **Prophecy of Neferti**, both were nomarchs from Elephantine in the South of Egypt. His queen was named **Neferitatjenen** (mwt-niswt) (i.e. Sarai): His son and successor was named after his father, Kheperkare **Senusret I** (i.e. Isaac) - a throat slitter of Asiatics (inferring both the practice of human sacrifice and the betrayal of Ishmael).

It is possible that Amenemhat was the vizier of **Nebtawyre Mentuhotep IV**, the last king of the 11th Dynasty - and his reign was a period seriously damaged by civil war and periodic famine. A stone plate found at Lisht, bearing both the names of Mentuhotep IV and of king Amenemhat I may perhaps indicate that Amenemhat I was a co-regent during the later years of Mentuhotep's reign. This could perhaps indicate that Mentuhotep IV had intended Amenemhat I to be his successor... in any event, it is believed that Amenemhat usurped and killed Mentuhotep.

With the 12th Dynasty, a local god of obscure origin, **Amun** - the "hidden one" or the "secret one" - would become the most important god of the Ancient Egyptian pantheon in Thebes. The popularity of Amun is closely linked to the origin of Amenemhat I, whose name, containing the element Amun, shows a particular allegiance to this ram-headed "King of the Gods."

The Origin of Abraham

According to the ***Biblical Legends Of The Mussulmans*** by Dr. G. Weil, pp. 68-90, **Nimrod** *son of Cush grandson of Ham and great-grandson of Noah* had in a ***dream of a star*** which eclipsed the light of the sun and moon, and had, *therefore*, been ***warned by his sorcerers*** of a boy who threatened to deprive him of his throne, and to annihilate the people's faith in him. So ***he commanded every new-born male to be slain at its birth***.

Abraham *son of Terah son of Nahor son of Serug son of Reu son of Peleg son of Eber and grandson of Salah and a daughter of Cainan, who understood the science of the* ***Watchers*** *and* ***Holy Ones*** (*according to the apocryphal*

Books of Enoch *and of the prophet* ***Daniel***) - *both Salah and Cainan were sons of King Arphaxad of Arrapachtis son of Shem brother of Ham the son of Noah - of which, Eber, Selah and Arphaxad are in the line of the* ***Promised Messianic Seed of the Woman*** alone was saved of the children who were born at that time by ***a miracle of heaven***, for his mother, **Amethelo** *daughter of Melka daughter of Azarad daughter of Melka daughter of Medea daughter of Sedeqetelebab Obo daughter of Adah/Edna granddaughter of Edna and Dan'el son of Mahalalel and Dinah/Dîmâh daughter of Mualeleth daughter of Noam daughter of Azûrâ sister-wife of Seth the children of Adam of Eden and Eve the Mother of all Living* had remained so slender during her whole pregnancy that no one had thought of it, and when her hour came she fled to a cave beyond the city, where, aided by the **Angel Gabriel**, she was secretly delivered. Abraham remained concealed in this cave during fifteen months, and his mother visited him sometimes to nurse him.

One day, after he was grown, when all his townsmen had gone on a pilgrimage to some idol, he feigned sickness, and remaining alone at home, destroyed two-and-seventy destroyed the blonde-haired, blue-eyed ancestral idols of the proto-Sumerians in **Shinar** (i.e. ancient Babylonia), which were set up safe in the temple (i.e. ziggurat). It was then *that* he obtained the honorable surname of **Chalil Allah** (the friend of God) [*and this is why the terrorist group ISIS is destroying prehistoric artifacts throughout the Middle East today*].

Human sacrifice had not been commonly practiced in **Ur of the Chaldees**, until the time of **Semiramis** and her son **Nimrod**, a mighty rebellious hunter (of men) before the Lord (Gen. 10:9) and their incestuous son **Tammuz**.

Under the influence of Abram (i.e. Abraham), Nimrod began welcoming the black-and-brown-skinned and almond-eyed (i.e. epicanthic fold) ***"gnats and flies"*** into the **Land Between the Two Rivers** (i.e. the Tigris and Euphrates Rivers) - émigrés who came into the land to do the hard and dirty work of building the **Tower of Babel**, which the native-born peoples did not want to do. In the **second account of creation** (Genesis 1:26-28), God said: Let "us" maketh man in our image, after "our" likeness [ ] So God created mankind in "his own image," in the "image of God" he created them; male and female he created them [ ] God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it..." [*How is this any different to the contemporary practice of the Zionist Occupied Governments throughout Western civilization importing foreign-born temporary foreign workers and immigrants from the Third World?*]

Genesis 11:1-9
A Confusion of Tongues (*confusio linguarum*)

[1] The whole earth (i.e. Shinar) had a common "Adamic" language and a common vocabulary. [2] When the people (i.e. "*gnats and flies*") moved eastward, they found a plain in Shinar and settled there. [3] Then they said to one another, "Come, let's make bricks and bake them thoroughly." (They had brick instead of stone and tar instead of mortar.) [4] Then they said, "Come, let's build ourselves a city and a tower with its top in the heavens so that we may make a name for ourselves. Otherwise we will be scattered across the face of the entire earth." [5] But the Lord came down to see the city and the tower that the people (i.e. the blonde-haired, blue-eyed ruling class native-born to the Land Between the Two Rivers) had started building. [6] And the Lord said, "If as one people all sharing a common language they have begun to do this, then nothing they plan to do will be beyond them. [7] Come, let's go down and confuse their language so they won't be able to understand each other." [8] So the Lord scattered them (i.e. the Caucasoid peoples) from there across the face of the entire earth, and they stopped building the city. [9] That is why its name was called Babel - because there the Lord confused the language of the entire world, and from there the Lord scattered them across the face of the entire earth.

According to the ***Biblical Legends Of The Mussulmans*** by Dr. G. Weil, pp. 68-90, the exalted Allah then summoned the king of flies, and commanded him to march with his host against Nimrod. He then collected all the flies and gnats of the whole earth, and with them attacked Nimrod's men with such violence, that they were soon obliged to take to flight, for they consumed their skin, and bones, and flesh, and picked the eyes out of their heads. Nimrod himself fled, and locked himself up in a thickly-walled tower; but the tower, in which Nimrod was, then tumbled in upon him, and he must roll about under its ruins until the day of the resurrection.

After Nimrod's death, many persons, whom the fear of the king had prevented, turned to the only God, and to Abraham his messenger. The first were his nephew **Lot** *son of Haran*, and Lot's sister **Sarai**, whom Abraham afterward married. She bore a perfect resemblance to her mother Eve, to whom Allah had given two thirds of all beauty, while the whole human race have to be satisfied with the remaining third, and even of this quota Joseph alone obtained one third.

Mark this: The **Land of Nimrod** (i.e. ancient Assyria/Mesopotamia) had at one time been home to a ***blonde-haired, blue-eyed Caucasoid peoples***... but just look at it today! There are no blonde-haired, blue-eyed peoples living there... because they were all driven out by the foreign-born which came amongst them! Why shouldst Caucasoid peoples of this modern era expect anything less than the same treatment by these "gnats and flies" - especially the Islamic émigrés who make no secret of their intentions to destroy our culture and enslave our peoples? Why should we expect anything less from these modern-day Zionists than did the ancient Babylonians... or the ancient Egyptians?

Now mark this: Prior to c. 2000 BCE *especially*, ***Egyptians were of Caucasoid-European ethnicity***. This is evidenced by the physical anthropology of oldest mummies found, *as well as* busts or statues of the pharaohs and their wives, coloured wall paintings and descriptions in historical accounts.

Pharaoh Amenemhat I

Abram - Abraham (c. 2055 - 1880 BCE)
Pharaoh Amenemhat I (reign 1991 - 1962 BCE)

Not of royal blood - and of unknown origins, **Amenemhat I**, the first ruler of the 12th Dynasty (c. 1991 - 1786 BCE) of Egypt - *the dynasty considered to be the golden-age of the Middle Kingdom* is *also* comparable to ***Abram - Abraham***.

He seized the throne of Egypt after murdering...

Amenemhat I is considered to be the first king of Egypt to have had a coregency with his son, **Senusret I (*Sesostris I*)**. Senusret I dispatched several quarrying expeditions to the Sinai and Wadi Hammamat and built numerous shrines and temples throughout Egypt and Nubia during his long reign.

Thus, compare (*both*):

> "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them": (Gen. 26:18).
>
> "And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well:" (Gen. 26:25)

According to ***Papyrus Chester-Beatty I***, ***Set*** is depicted as trying to prove his dominance by seducing ***Horus*** and then having intercourse with him. However, Horus places his hand between his thighs and catches Set's semen, then subsequently throws it in the river, so that he may not be said to have been inseminated by Set. Horus then deliberately spreads his own semen on some ***lettuce***, which was Set's favorite food. After Set had eaten the lettuce, they went to the gods to try to settle the argument over the rule of Egypt. The gods first listened to Set's claim of dominance over Horus, and call his semen forth, but it answered from the river, invalidating his claim. Then, the gods listened to Horus' claim of having dominated Set, and call his ***semen*** forth, and it answered from inside Set. However, Set still refused to relent, and the other gods were getting tired from over eighty years of fighting and challenges. Horus and Set challenged each other to a ***boat race***, where they each raced in ***a boat made of stone*** (i.e. "*sundial*"). Horus and Set agreed, and the race started. But Horus had an edge: his boat was made of wood painted to resemble stone, rather than true stone. Set's boat, being made of heavy stone, sank, but Horus' did not. Horus then won the race, and Set stepped down and officially gave Horus the throne of Egypt. But after the New Kingdom, Set still was considered Lord of the desert and its oases.

It has been suggested that the myth may reflect historical events. According to the ***Shabaka Stone***, **Geb** divided Egypt into two halves, giving ***Upper Egypt*** (the red desert sands to the south) to ***Set*** (i.e. the despicable "sand-ramblers," or Hyksos) and ***Lower Egypt*** (the fertile black lands of the delta region in the north) to ***Horus***, in order to end their feud. However, *according to the stone*, in a later judgment Geb gave all Egypt to Horus. Interpreting this myth as a historical record would lead one to believe that Lower Egypt (Horus' land) conquered Upper Egypt (Set's land); but, in fact

Upper Egypt conquered Lower Egypt - hence the emergence of the 18th Dynasty. So the myth cannot be simply interpreted.

The Binding of Isaac

Amenemhat I made his son ***Senusret I*** (i.e. *Isaac*) co-ruler (c. 1971 BCE) and is considered ***first pharaoh to make his son co-regent***... but was murdered (c. 1962-1946 BCE) [by **Sinuhe** ("*Son of the Sycamore*") (i.e. *Ishmael*)] - the victim of "a harem plot." The vizier at the beginning of the reign was ***Ipi*** (i.e. *Ishmael*), at the end of the reign ***Intefiqer*** (i.e. *Isaac*) was in charge.

Note: Abraham's Egyptian concubine ***Hagar the Mizreitha*** *daughter of pharaoh* (*Mentuhotep IV*) *and granddaughter of Nimrod* - a mighty hunter before the Lord, a free woman, was pregnant with Ishmael (c. 1953 BCE): (Gen. 16:1-5): In Targum Pseudo-Jonathan, Hagar is issued a proper bill of divorce... something which would not be issued to a slave - infer. God promised Abraham (age 86) that His blessing should be upon Ishmael, who, He foretold, would beget twelve princes and would become a great nation (Gen. 17:18, 20).

In the Book of Jashur, chapter 21, Ishmael son of Abraham was circumcised at thirteen years of age - and was age fourteen when Sarah, in her old age, bare Isaac to Abraham. Ishmael was raised an idolatrous savage, doing evil works which are not fitting to be done, mocking in a strange worship (i.e. he worshipped the ancient Egyptian godlings: Osiris, Isis and Horus). Sarah saw Ishmael, a skillful arrow-maker and hunter, mocking those who maintained that Isaac would be Abraham's chief heir, and said that as he (Ishmael) was the first-born son he would receive two-thirds of the inheritance (Tosef., Sotah, v. 12, vi. 6; Pirḳe R. El. xxx.; Gen. R. liii. 15). Thus, Ishmael fell sick under the spell of the evil eye cast upon him by Sarah, who had till then been attached to Ishmael (Josephus, Antiquities of the Jews, i. 12, § 3).

More-so, in the Pentateuchal Targumim of Jonathan ben Uzziel, section 4, part 21, as in Genesis 21:8-21, Sarah insisted that Abraham cast out Hagar and her son - and he sent them away into the great and terrible wilderness of the limestone desert of Paran, southwest of the Dead Sea in Sinai.

and was well-established by Abraham in the Levant, where he dwelt after being cast out of the land of the Hittites.

Now, it is written *that* Ishmael was left under a shrub by his despairing mother, who prayed to God to take his soul and not permit him to suffer the torments of a slow death (comp. Targ. pseudo-Jonathan to Gen. 21:15). In Genesis chapter 22, it is written that Abraham took Isaac up a mountain in the wilderness for the purpose of shamefully practicing **human sacrifice**... in verse 13, Abraham beheld a ram caught in a thicket by his horns... and took the ram, offering "him" up for a ***burnt offering*** (i.e. "a holocaust") in the stead of his son.

Note: The abominable orgiastic and cannibalistic worship of **Moloch** and **Astaroth** wasn't abolished until the Israelites were taken into captivity in Babylon by **Nebuchadnezzar** (v. 597-581 BCE). The Jews, *though*, began to slowly take over the chiefest positions in the land until, at last, exhausted by the emergence of the **cult of the Pharisees** and the **Talmud Bavli (Babylonian Talmud)**, the Persian king **Cyrus the Great** expelled them from the Land Between the Two Rivers, in 539 BCE.

Ishmael took for a wife **Adisha**, but put her away. And his mother took for him **Phatima** to wife, from the land of Mizraim (i.e. Egypt) (Gen. 21:8-21).

Both Ishmael and Isaac were present at the burial of their father, Abraham.

Ishmael is designated a prophet by Mohammed: "Remember Ishmael in the Book (i.e. Torah), for he was true to his promise, and was a messenger and a prophet" (Qur'an, 19:55).

Keturah

Keturah (*Ke·tu'rah*) [from a root meaning "*make sacrificial smoke*"]. A ***wife of Abraham*** who was ***linked to the priesthood*** and the ***mother of six of his sons***: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah - ancestors of various North Arabian peoples dwelling to the S and E of Palestine: (Gen. 25:1-4).

Keturah is specifically referred to as **"*Abraham's concubine*"** at 1 Chronicles 1:32: (Note: 1 Chronicles 1:32 was written long after and apparently seeks to reinforce the promise through Sarah's seed exclusively). Quite apparently ***Keturah and Hagar*** are meant at Genesis 25:6, where reference is made to the ***sons of Abraham's*** **"*concubines*"**: All counted, Abraham had eight sons - nine sons if you count Eliezar of Damascus.

Keturah was *therefore* a ***secondary wife*** who never attained the same position as ***Sarai - Sarah*** *mother of Isaac*, through whom the **"*Promised Seed*"** came: (Gen. 17:19-21; 21:2, 3, 12; Heb 11:17, 18). Terah, his father, had two wives, as did his grandfather, Nahor... so also did ***Jacob - Israel*** have two wives... and ***Moses***, *too*, had two wives.

While "Abraham gave everything he had to Isaac," the patriarch gave gifts to the sons of his concubines and then **"*sent them away*"** from ***Isaac*** his son, while he was still alive, eastward, to the land of the East: (Gen. 25:5, 6).

It has been contended *that* ***Abraham*** took ***Keturah*** as a ***concubine prior to Sarah's death***, *some thinking it improbable that he would have six sons by one woman after he was about 140 years old and that he would then survive to see them attain an age at which he might send them away*. However, Abraham lived for more than 35 years ***after Sarah's death***, dying at the age of 175 years: (Gen. 25:7, 8). So he could well have taken Keturah as a ***wife***, had six sons by her, and seen them grow up before he died. Also, it seems proper to consider Abraham's general regard for Sarai - Sarah's feelings, which makes it unlikely *that* he would risk the possibility of further discord in the household (comparable to that involving ***Hagar*** and ***Ishmael***) by taking another concubine during Sarah's lifetime. The order of events as set forth in the book of Genesis is quite conclusive in indicating that it was after Sarah's death that Abraham took Keturah as his wife: (Cf. Gen. 23:1, 2; 24:67; 25:1).

Keturah was *most likely* the ***daughter of Joktan*** *son of Eber*. Considered, as ***Qahtan***, to be the ancestor of the **"*Pure Arabs*."** According to the Bible, Jokshan was the second son of Abraham and his concubine Keturah, whom he wed after the death of Sarai - Sarah. Jokshan had five other brothers: Zimran, Medan, Midian (*of the line of Jethro, whoses daughter married Moses*), Ishbak and Shuah - as well as two half brothers: Ishmael and Isaac.

The line of the Nasrid Dynasty that was persecuted in 1492 Granada, Spain, went through Sheba instead of Isma'il. This is the lineage of the Nasrid Dynasty:

Arabs trace their ancestry through their ***nasab***, i.e. ***patrilineal descent***. The Nasrid dynasty claimed ***direct male-line descent from Sa'd ibn Ubadah***, chief of the ***Banu Khazraj tribe*** and a ***companion of the Islamic prophet Muhammad***. The Banu Khazraj were *themselves* part of the ***Qahtanite group of tribes***, which originate in the ***southern regions of the Arabian Peninsula***.

The ***nasab of Yusuf*** (nicknamed **"*al-Ahmar*,"** meaning "the Red"), the ***common ancestor*** of all Nasrid sultans, is shown *below*. The name of ***Nasr***, from whom the dynasty derives its name: Yusuf al-Ahmar ibn Muhammad ibn Ahmad ibn Muhammad ibn (Khamees ibn) [2] Nasr ibn Muhammad ibn Nusair ibn Ali ibn Yahya ibn Sa'd ibn Qais ibn Sa'd ibn Ubadah [3] ibn Dulaym ibn Harithah ibn Abi Hazima ibn Tha'labah ibn Tarif ibn al-Khazraj ibn Sa'ida ibn Ka'b ibn al-Khazraj [4] ibn Harithah ibn Tha'labah ibn Amr ibn Amir ibn Harithah ibn Imri' al-Qays ibn Tha'labah ibn Mazin ibn al-Azd ibn al-Ghawth ibn Nabt ibn Malik ibn Zayd ibn Kahlan ibn Saba' ibn Yashjub ibn ***Ya'rub*** *ibn Qahtan/Joktan b. Aybar b. Shalikh b. Arfakhshad b. Sam b. Nuh*.

One indication that this should be the correct identification of Qahtan comes from the fact that this Qahtan's great-grand-daughter ***Rala bint Mudad*** was the ***second and chief wife*** of ***Isma'il***, and the matriarch of his line. Her line is Rala bint Mudad b. Amr b. ***Jurhum/Jerah*** *b. Qahtan/Joktan b. Aybar b. Shalikh b. Arfakhshad b. Sam b. Nuh*.

Though the ***Moors*** tried to protect the ***Jews*** as the Moors were ***Hebrew*** themselves, the ***Crusades*** and the ***Teutonic knights*** and the ***Black Nobility*** have kept this history hidden and misunderstood for over 500 years now.

By the time of **Sobekneferu** (meaning "*The beauties of Sobek*" (i.e. the crocodile god) was sometimes written **"*Neferusobek*"**) *daughter of Pharaoh Amenemhat III*, eighth and last ruler of the 12th Dynasty (1763-1759 BCE), an Egyptian woman reigning as pharaoh after the death of her brother ***Amenemhat IV***, Egypt's period of great prosperity was over. She governed Egypt for almost four years (c. 1806 - 1802 BCE).

Sobekneferu was the ***first known woman reigning as pharaoh*** for which there is confirmed proof; although, there are five women who are believed to have ruled as early as the 1st Dynasty and **Nitocris** may have ruled in the 6th Dynasty.

Amenemhat IV *son of Pharaoh Amenemhat III* was old when he assumed the throne, due to his father Amenemhat III's long reign. He had no male heir, so it seems that a family feud broke out, from which Sobeknefru (his sister), emerged the winner. The exact nature of her reign is unknown, *however* this would be the second time in Egyptian history that a woman succeeded in establishing herself as "King of the Two Ladies (i.e. Upper and Lower Egypt)." This was so abnormal a situation, that it had to once again bring disaster. After Sebeknofru, (as after Queen Nitocris of the 6th dynasty *before her*), there followed a succession of kings none of whose reigns exceeded three years. For whatever cause, the glorious Middle Kingdom had finally broken down.

There had been a ***big building boom*** in Egypt during the 12th dynasty. Many ***temples*** were built and much other ***construction work*** was done. This created a ***need for more workers***, and many of the workers that answered the call, were the ***highly skilled workers*** of ***Mesopotamia***. Prominent among these, would be the **Amorites**. They are known in Egypt as **"*Hapiru*"** ("*Hebrew*"; *one who sells his services*). The ***large-scale immigration of foreigners*** into the Nile Valley during the Middle Kingdom, eventually spelled the end of the Middle Kingdom in Egypt.

The 12th Dynasty turned over to be the 13th Dynasty, and at the same point started the so called **Second Intermediate Period**. The first two kings were sons of the last male monarch of the former dynasty - Amenemhat IV. *During the whole dynasty the residence was at the capital **Itj-tawy** and a common belief frequently published is that after half the dynasty their kings were forced to move south, but no evidence confirms this theory. Their authority reached north to **Bubastis** and the borders do not seem to have been changed over the years to the parallel 14th Dynasty* (*c. 1786-1603 BCE*) *that controlled the rest of the delta.*

Nehesy *son of* "*pharaoh*" *- his father might have been an Egyptian civil servant or a military commander who usurped royal rule in the delta* was the first pharaoh of the dynasty... but a great gap in the ***Turin Canon*** papyrus indicates a row of about five kings who probably ruled before him. Estimations have been made indicating that these had a rather long reigns compared with most of later kings, which makes the time when Nehesy was in charge to have occurred around the year 1705 BCE. The damaged Turin papyrus can't give him more than half a year in office. His name Nehesy meant "Nubian" in the Egyptian language and may indicate his origin and background, since soldiers from the south by tradition were a great part of the Egyptian military forces.

These two dynasties seem to have been getting along quite well but a very big question is how the entries in the Turin Canon should be explained. The number of kings are so many that estimations (*and to some extent entries in the canon*) *points to an average reign of 1.5 years for the first couple of dozen rulers of the 13th Dynasty. If this is a historical fact, a political situation of unusual type must have been present. A possible explanation is that the real power came from the rich and influential classes who gave office to marionette-kings and sacked them when they felt like it. Both the 13th and 14th Dynasties seem to have this short-reign syndrome for most of their duration and they closed after about 150 years in existence, when the Hyksos dynasty began.*

Abraham and Melchizadok of the Salem Cult and the Two Witnesses from Bread Mountain

The New Kingdom

Over 3500 years ago, ***Rome*** was no more than a soggy marsh and the ***Acropolis*** was just an empty rock, but ***Egypt*** was on the brink of its greatest age - the ***New Kingdom***. There was an explosion of creativity, wealth and power in Egypt that would make it the envy of the world.

Senakhtenre *Ahmose* (Seqenenre Tao I) s*on of Nubkheperre Intef son of Sekhemre Shedtawy Sobekemsaf* (*Sobekemsaf II*), *the most prominent of the Intef kings was the seventh king of the 17th Dynasty of Egypt during the Second Intermediate Period, when Egypt was ruled by multiple kings*, reigned for a short period over the ***Theban region*** in Upper Egypt at a time where the Hyksos 15th Dynasty ruled Lower Egypt. Senakhtenre died c. 1560-or-1558 BCE *at the latest*. Unlike his two successors, Tao and Kamose, Senakhtenre is a relatively obscure king.

Tetisheri *daughter of Tjenna and Neferu* was the matriarch of the Egyptian royal family of the late-17th Dynasty and early-18th Dynasty. She was selected by Senakhtenre, despite her ***non-royal birth***, to be not only his wife but his **Great Royal Wife**. Tetisheri was the mother of ***Seqenenre Tao II* "*the Brave*"** (14th pharaoh of the Theban dynasty) and of his queen consort, his ***sister-wife*** Queen Ahhotep I and *possibly* Kamose, the last pharaoh of the 17th Dynasty.

Ahhotep I was *probably* the mother of Pharaoh ***Ahmose I***, who, following a regency by his mother, was the first pharaoh of the 18th Dynasty. Her exact relationship to Pharaoh ***Kamose*** is not known, but he may have been her brother-in-law (the brother of Seqenenre Tao) or her son. Other children of Queen Ahhotep I include the later Queen ***Ahmose-Nefertari***, who was married to her brother, Pharaoh Ahmose I. *There were also Prince Ahmose Sapair, Prince Binpu, Princess Ahmose-Henutemipet, Princess Ahmose-Nebetta, and Princess Ahmose-Tumerisy.*

Of the **Hyksos** (*heka-khawaset*), *though*, ***Salitis***[15] is *sometimes* associated with a ruler named ***Sharek*** or ***Shalek***, and placed one generation before the well-known Hyksos pharaoh ***Apepi*** of the 15th Dynasty. The obscure **Sakir-Har** ("*Reward of Har*") and the powerful Hyksos ruler Seuserenre ***Khyan*** followed in turn. Khyan bears the titles of an ***Egyptian king***, but also the title **"*ruler of the foreign land*"** ("heqa-khaset"). The later title is the typical designation of the Hyksos rulers. Khyan rebuilt and massively fortified the city of ***Avaris***.

Khyan is identified with king ***Iannas*** in the works of ***Josephus*** whose knowledge of the Hyksos Pharaohs was derived from a history of Egypt written by ***Manetho***. Josephus mentions him after ***Apophis*** when discussing the reign lengths of kings who ruled after ***Salitis***. This led 18th century scholars such as ***Arthur Bedford*** to place Khyan after ***Apophis*** towards the end of the Hyksos Dynasty. However, in ***Africanus***' version of Manetho's *Epitome*, Khyan (whose name is transcribed there as ***Staan***) is listed after a king ***Pachnan***, *perhaps* ***Yaqub-Har*** *- a 17th-or-16th century BCE pharaoh who reigned during Egypt's fragmented Second Intermediate Period*. Stylistically Khyan's ***scarabs*** resemble closely those of Yaqub-Har, who might date rather to the beginning and not to the end of the Hyksos-period. This indicates that Khyan was one of the earlier rulers of the 15th Dynasty.

The name **"*Khyan*"** generally has been interpreted as Amorite **"*Hayanu*"** (reading "*h-ya-a-n*") which the Egyptian form represents perfectly - and this is in all likelihood the correct interpretation. Interestingly enough, the name

[15] It has been suggested that the name might be linked to ***shallit***, a title borne by the biblical patriarch ***Joseph*** during his stay in Egypt with the meaning of "keeper of the power," *however*, this is also considered a very weak assumption.

> And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.
> Gen. 42:6

Hayanu is recorded in the ***Assyrian king lists*** "for a remote ancestor of Shamshi-Adad I (c.1800 BC)."

To the south, ***Nubians*** threatened Egypt's borders. ***Egypt was divided***... with the north governed by the Hyksos, but the whole of Egypt paying tribute to the Hyksos kings.

The last two kings of the dynasty opposed the Hyksos rule over Egypt and initiated a war that would rid Egypt of the Hyksos kings and began a period of unified rule, the **New Kingdom**.

Because the Egyptians of the 17th Dynasty felt deeply humiliated by the 15th and 16th Dynasty rule of the Hyksos (c. 1650 BCE - c. 1540 BCE), the ***Theban dynasty*** launched an ambitious war, led by ***Seqenenre Tao II*** *son of Senakhtenre Tao I the Elder*, King of Thebes, against the foreign king, ***Aawoserra Apopi*** (Apepi), to reclaim lost territory. Seqenenre Tao II is considered the founder of the 18th dynasty, **t**he dates of his reign are uncertain, but he may have risen to power in the decade ending in 1560 BCE or in 1558 BCE (*based on the probable accession date of Ahmose I, the first ruler of the eighteenth dynasty*).

The Hyksos invader king Apopi, which occupied northern Egypt (i.e. the Delta regions), sent a messenger to Seqenenre Tao II in Thebes to demand that the ***Theban hippopotamus pool*** be done away with, for the noise of these beasts was such, *that* he was unable sleep in far-away Avaris. Seqenenre Tao II participated in active diplomatic posturing, which consisted of more than simply exchanging insults with the Asiatic ruler in the North. He seems to have led military skirmishes against the Hyksos and, tried to repel the invaders - but (*about age 40*) was ***brutally killed*** (c. 1560 BCE) judging from the vicious head wound.

It is not known whether he fell upon the field of battle or was the victim of some plot: *Two or three men, whether assassins or soldiers, surrounded and dispatched him before help was available. He was fatally stabbed behind the ear with a dagger - and, as he collapsed, two or more assailants armed with a mace and a Kyksos-style round-ended battle-axe attacked his head, shattering his skull, nose and eye sockets with a series of blows*: *A blow from an axe severed part of his left cheek, exposed the teeth, fractured the jaw, and sent him senseless to the ground; another blow seriously injured the skull, and a dagger or javelin has cut open the forehead on the right side, a little above the eye. Given the angle of a neck wound, possibly caused by a dagger, it is most likely that the pharaoh was prone or lying down when the fatal blows were struck. In addition, the absence of wounds to the arms or hands* (*which would be expected if the victim were actively defending himself*) *indicates that the very first blow must have incapacitated Seqenenre Tao II. His mummy was hastily embalmed, likely using the materials that were at hand upon his death, lending further support for having been killed in battle, rather than at the royal court.*

His body remained lying where it fell for some time: when found, decomposition had set in, and the poor embalming process had to be hastily performed as best it might - the absence of the use of absorbing natron salts left some bodily fluids in the mummy at the time of burial. The hair was thick, rough, and matted; the face had been shaved on the morning of his death. He m defended himself resolutely against his assailants - and his features bore an expression of fury even in death. A flattened patch of exuded brain appears above one eye, the forehead is wrinkled, and the lips, which are drawn back in a circle about the gums, reveal the teeth still biting into the tongue.

The relatively short length of the reign of Seqenenre Tao II did not allow for the construction of many ***monumental structures***, but it is known that he built a new ***palace made of mud brick*** at Deir el-Ballas. On an adjacent hillside overlooking the river, the foundations of a building were found that almost certainly was a ***military observation post***. Interestingly, a relatively large amount of ***pottery*** known as ***Kerma-ware*** was found at the site, indicating that a large number of Kerma ***Nubians*** were resident at the site. It is thought *that* they were there as allies of the pharaoh in his wars against the Hyksos.

With the death of his father (Tao I) ***Wadj-kheper-re Kamose*** became king: ***Ahhotep II*** *is thought to be the wife of Kamose and possibly the mother of Queen* ***Ahmose-Sitkamose***, (*who probably married her* ***uncle or cousin Ahmose I***). Kamose was keen to avenge their father's death and reunite Egypt. To have foreign occupiers on their land was an unbearable humiliation. Although many Egyptians did not want to fight, war became inevitable after Kamose's men intercepted a message from the Hyksos to the ***Nubians***, inviting them to join forces and conquer what was left of Egypt. Though his father's campaign to expel the Hyksos from Egypt failed... and he was killed in battle, Kamose, launched an attack on the Hyksos capital of **Avaris**. He was determined to defeat the Hyksos before they could push further into Egypt.

Kamose launched a successful campaign in the ***Theban war of liberation*** against the Hyksos. Only 10 years old, **Ahmose** watched Kamose lead the Egyptian army north against the Hyksos. They captured the first Hyksos town they encountered and headed on to Avaris. But just when they were about to push the Hyksos out of Egypt, Kamose died, leaving the Hyksos in northern Egypt.

Ahhotep I, is thought to have ruled and educated her son in his future duties as regent after the death of Kamose, continuing the warfare against the Hyksos until ***Ahmose I*** *second son of Seqenenre Tao II and Ahhotep I*, was old enough to assume the throne and complete the expulsion of the Hyksos and the unification of Egypt. On the verge of expelling the enemy, Kamose *suddenly* died (c. 1555 BCE). The cause of his death is still a mystery. Ahhotep I *may have* rallied the troops and played a role in defending Thebes.

Ahhotep I *daughter of Tetisheri and Seqenenre Tao I* had a long and influential life - and would later be the steward of ***Queen Ahmose*** *wife of Thutmose I. This suggests Ahhotep I may have died at a fairly advanced age during the reign of Thutmose I.*

The usurper **Apepi** or **Apophis** (Greek: Ἀποφις) was a ruler of Lower Egypt during the 15th Dynasty and the end of the ***Second Intermediate Period*** that was dominated by this foreign dynasty of rulers called the Hyksos. According to the ***Turin Canon of Kings***, he ruled over the northern portion of Egypt for forty years, and would have ruled during the early half of the 16th century BCE (if he outlived his southern rival, ***Kamose***, but not ***Ahmose I***). Apepi is thought to have usurped the throne of northern Egypt after the death of his predecessor, ***Khyan***, since the latter had designated his eldest son, ***Yanassi***, to be his successor on the throne as a foreign ruler. He didn't worship any other deity in the whole land except **Seth**, the desert god, who was worshiped exclusively, represented a manifestation of evil. Two sisters are known: Tani and Ziwat.

While he might have exerted suzerainty over Upper Egypt during the beginning of his reign, the ***Theban 17th Dynasty*** eventually assumed control over this region, and the Hyksos were driven out of Egypt no more than fifteen years after his death: (*approximately* from 1580-to-1550 BCE). Kamose, the last king of the Theban 17th Dynasty, refers to Apepi as a **"*Chieftain of Retjenu*"** in a stela that implies a Canaanite background for this Hyksos king. *The borders of* ***Retjenu*** [16] *shifted with time, but it generally covered the region from the Negev Desert north to the* ***Orontes River*** *and consisted of three regions: The southernmost was* ***Djahy***, *which had about the same boundaries as* ***Canaan***; ***Lebanon*** *proper was located in the middle, between the Mediterranean and the Orontes River; north of Lebanon was designated* ***Amurru***, *the land of the* ***Amorites***.

Khamudi, the last Hyksos ruler of the 15th Dynasty of Egypt, succeeded ***Apepi I*** at ***Avaris***. Khamudi came to power c. 1534 BCE or c. 1541 BCE, ruling the northern portion of Egypt from his capital ***Avaris***. His ultimate defeat at the hands of ***Ahmose I***, after a short reign, marks the ***end of the Second Intermediate Period***.

Khamudi inherited little more than the Hyksos throne, being *possibly* already besieged in the South Canaanite town of ***Sharuhen***,[17] the last Hyksos stronghold in the ***Negev Desert***. The profound insult of the foreign rule to the honour and integrity of Egypt could be corrected, and its recurrence prevented, only by extending Egypt's hegemony over the Asiatics to the north and east of Egypt. The armies of Pharaoh ***Ahmose I*** seized Sharuhen and razed the town after a three-year siege - in the first stage of a new policy of pre-emptive warfare waged by the Egyptians.

Egypt, once a powerful kingdom, was sandwiched between two enemies when Ahmose was born. In the north, the land of the pyramids was occupied by the Hyksos people, whose king had declared himself pharaoh. To the south, Egypt was threatened by the warlike Nubians. This was the first time that Egyptian land had ever been under foreign rule. As a result, a

[16] The earliest attestation of the name **"*Retjenu*"** occurs in the ***Tale of Sinuhe***, inscribed on a piece of limestone in 14th century BCE.

[17] ***Sharuhen*** is mentioned in the bible in Joshua 19:6.

civilization that had already existed for 1500 years was threatened with extinction.

When **Ahmose** (reigned c. 1550-1525 BCE) came to power, Egypt was just a withered shadow of its former self. Ten years later, Ahmose was ready to take on the Hyksos and avenge the deaths of his father and brother. He marched on ***Avaris***, defeated the Hyksos and liberated Egypt from foreign occupation, making him pharaoh of ***a united Egypt*** (*that stretched from the borders of Nubia in the south, to the Mediterranean in the north*) - establishing the **18th Dynasty** (c. 1550 BCE).

Then, wanting to rebuild a powerful Egypt, Ahmose extended and rebuilt ***Karnak*** (c. 1550-1525 BCE) in honor of the god ***Amen***. This required money, so Ahmose traveled south to ***Nubia***, home to some of the ***richest gold mines in the ancient world***. In a series of battles, Ahmose's Egyptian army defeated the Nubians - and their king in another great victory - taking control of their gold. By his death in c. 1525 BCE, Ahmose had reunited Egypt, pushing Egypt's borders beyond the ***Sinai desert*** in the north-east and deep into ***Nubia*** in the south. He had also given it financial security – laying the foundations for a new empire and a golden age.

Amenhotep I (c. 1525-1504 BCE) came to power and continued the campaign against Nubia - leading a military expedition to Kush.

The Egyptians were now using ***wheels*** and ***horses***, and they had a ***light-weight chariot*** they had perfected. The chariot was fast in that neither of the two horses doing the pulling was weighed down by a rider. The chariot could turn sharply, give a smooth ride, and from it the rider could comfortably shoot arrows. It allowed an army to move quickly into battle and to withdraw before much injury could be done to it. Chariots frightened the enemy. They were the tanks of antiquity.

Egypt's advance on its northern front in Syria was halted by the ***Hurrians***.

TUTHMOSIS I ERA

1504 BC - Tutmose I comes to power
Tutmose I becomes pharaoh despite a lack of royal blood - he's the husband to Ahmose I's daughter.

1503 BC - Tutmose I's military campaigns
Tutmose I marks his reign with a series of military campaigns. He pushes back Nubia in the south and challenges the Mitanni in the east.

ca. 1503-1492 BC - Restoration of Great Temple strengthens priests' power
Tutmose I orders the restoration of the Great Temple dedicated to Amen. This gives the priests even more power.

TUTHMOSIS II ERA

1492 BC - Tutmose II enthroned
Although he is just the third eldest son, born to a minor wife, Tutmose II succeeds the throne. To strengthen his position, he marries his half-sister Hatshepsut (the eldest daughter of Tutmose I and Queen Ahmose).

ca. 1492-1479 - Tutmose II's military campaigns
Despite his poor health, the king leads successful military campaigns in Syria and Nubia.

Hatshepsut was born the daughter of Pharaoh Tutmose I and a concubine, Ahmes. She was raised as a royal princess, and married at age 12 to her half-brother, the Pharaoh Tutmose II.
Following the death of Tutmose II, Hatshepsut became regent for his son with a concubine, Tutmose III. The boy was only an infant at the time of his father's death.

Around 1485 BCE, depictions of Hatshepsut changed. She was no longer depicted as queen, but rather in the clothing of a male pharaoh.

Hatshepsut orders the carving of obelisks, the defining monument of the New Kingdom. She also orders the construction of a mortuary temple in Deir el-Bahari.
Hatshepsut began work on the temple complex at Deir El-Bahri in 1483. She was still, technically, regent, but this was the most significant construction project in Egypt in quite some time, and one of the most beautiful temples remaining in Egypt today.

1479 BC - Hatshepsut seizes power
In 1479 BCE, Hatshepsut fully seized power. While she was not yet fully treated as Pharaoh, she was not functioning as a regent.
Tutmose II's young and only surviving son becomes pharaoh. But in 1473 BC, his stepmother and co-regent, Queen Hatshepsut, takes the throne.
Hatshepsut began widespread construction projects, both in her own building campaigns and to repair damage done by the Hyksos prior to her reign.

Ca 1479-1458 BC - Hatshepsut's trip to Punt
Hatshepsut organizes a hugely successful trade trip to Punt. A vast collection of exotica is brought back.

Around the time she took power as pharaoh, Hatshepsut organized a trade visit to Punt. While the exact location of Punt is unknown, it may have been in the area of modern-day Somalia.
1493 BCE expedition returns with 31 live incense trees; first recorded transplant of foreign fauna.

By 1472 BCE, Hatshepsut ruled as pharaoh. Texts reveal that she was known to be female, but treated as male.
Pharaoh Hatshepsut passes title of God's Wife of Amun to her daughter after assuming power.

Hatshepsut's stepson, Tutmose, gradually took power beginning around 1470. Hatshepsut quietly retired from public life around this time.
Hatshepsut died, most likely from complications of cancer or diabetes, around 1457 BCE.

Later in his reign, Tutmose III destroyed evidence of the female pharaoh. His actions were likely not driven by personal hatred or distaste, but by discomfort with a female ruler.

TUTHMOSIS III ERA

1458 BC - Tutmose III reigns alone
Hatshepsut goes into retirement. Her stepson Tutmose III finally has the throne all to himself.

1458 BC - Tutmose III's military campaign
Tutmose III begins an expansion campaign. His army defeats the Prince of Kadesh at Megiddo and seizes the city. He launches a long series of mostly successful campaigns against Syria and western Asia.

1425 BC - Tutmose III dies
Tutmose III dies leaving an empire that controls Nubia, the Syrian and Lebanese coasts, and parts of Israel and Palestine.

AMENHOTEP II ERA

1425 BC - Amenhotep II ascends the throne
Tutmose III's son, Amenhotep II, takes the throne. His name means "Amen is satisfied."

1424 BC - Amenhotep II invades Palestine and Syria
Amenhotep II advances into northern Palestine and then Syria. He captures and kills seven princes, takes their treasure and sends the bodies back to Egypt.

1420-1400 BC - Amenhotep II reigns peacefully
After strengthening his power in Nubia, Amenhotep II spends his last 20 years ruling a peaceful empire.

TUTHMOSIS IV ERA

1400 BC - Tutmose IV succeeds the throne
Tutmose IV becomes pharaoh, although his right to the throne is unclear. Legend has it that he had a dream in which Re, the Sun God embedded in a sphinx, told him that he would be king.

ca. 1400-1390 BC - Tutmose IV marries
Having already gained the title "Conqueror of Syria," Tutmose IV takes part in a diplomatic agreement to marry a Syrian queen.

AMENHOTEP III ERA (1390-1352)

1390 BC - Amenhotep III opts for peace not war
Amenhotep III corresponds with other rulers through the "Amarna Letters." Egypt remains at peace and Amenhotep III receives gifts and foreign brides in return for sharing his valuable gold reserves

ca. 1390-1352 BC - First newspaper
Amenhotep III orders a major building program to glorify his reign. He starts the first form of newspaper by distributing beetle-shaped stone scarabs, carved with the news of his latest achievements.

AMENHOTEP III ERA

ca. 1390-1352 BC - Amenhotep III marries
For his chief queen, Amenhotep marries a commoner called Tiy. She becomes a prominent and well-respected public figure.

Mask of Yuya and Tjuya , 18th Egyptian Dynasty

It is my belief that the Egyptians **Yuya**, a powerful non-royal (i.e. of foreign origin) Egyptian courtier - a prophet of the orgiastic god **Min**, and **Tjuya**, mother of queen **Tiye** and grandmother of **Akhenaton** and great grandmother of **Tutankhamun**, are the Hyksos **Judah** and **Tamar**. Tiye was the Great Royal Wife of **Amenhotep III** - and it is my belief that she was the daughter of pharaoh which drew **Moses** (i.e. Tutmose V) called "the Dead Prince": (Exodus 2:5, 6). Tutmose V was married to **Meketaten**, the second daughter of **Akhenaton** and **Nefertiti - Ihp**, who died young (in childbirth): (Exodus 2:12 - by burying "him" in "the sand" it is inferred that Moses buried "her" in the **"Valley of the Kings"**). Because of this it was said by pharaoh that Tutmose had killed her - and he was thus thereafter referred to as "the Dead Prince" for pharaoh made a decree that his name should not be spoken or written. Moses went forth into the land of Midian after this: (Exodus 2: 15).

ca. 1390-1352 BC - God Aten strengthened
The priesthood of Amen now dominates Egypt. Amenhotep III seeks to curb their power by strengthening the position of the minor god, Aten.

AKENHATEN ERA

1352 BC - Amenhotep IV becomes Akenhaten
Amenhotep IV turns against the powerful priests of

Amen, rejecting the traditional gods for Aten, the sun god. He renames himself Akenhaten.

ca. 1352-1336 BC - Akenhaten marries Nefertiti
Akhenaton takes a wife, the beautiful Nefertiti. She becomes highly influential in Egyptian life.

ca. 1352-1336 BC - New capital of Amarna
Akhenaton builds a new capital city in the desert of Amarna and leaves the old capital of Thebes.

TUTANKHAMEN ERA

1336 BC - Tutankhamen restores order
The throne passes to the 9-year-old son of one of Akenhaten's minor wives, Tutankhamen. Blaming his father for the chaos, he restores the old order.

ca. 1336-1327 BC - Tutankhamen dies
Aged 19, Tutankhamen finally rules without teh assistance of court advisor Ay, but soon after he mysteriously dies leaving no heir.

1327 BC - Ay becomes pharaoh
With no blood relative to succeed, Ay is pharaoh.

1322 BC - Horemheb
Ay dies heirless, the throne passes to Horemheb, Commander of the Army. He reinforces traditional values and strengthens the priesthood of Amen.

1293 BC - Ramesses I takes the throne
Horemheb dies with no heir. His army commander Ramesses, already in late middle age, becomes pharaoh.

1291 BC - Seti I becomes pharaoh
The son of Ramesses I, Seti I is also an army commander. His reign includes tremendous building projects and military expeditions to Syria and Libya.

RAMESSES II ERA

1279 BC - Ramesses II defeats the Hittites
Ramesses II 20,000 strong army narrowly defeats the Hittites at the Battle of Kadesh. He then presents the victory as a great personal triumph show in hieroglyphs on the walls of Karnak.

ca. 1279-1212 BC - Per Ramesses built
Ramesses II builds the grandest temples of all: Per Ramesses, a city built to honor and glorify him.

ca. 1279-1212 BC - Ramesses II's Nefertari dies
Ramesses builds two enormous temples into cliff faces in south Egypt and dedicates one to his wife and one to himself.

1212 BC - Ramesses II dies
Ramesses dies aged 93, after a reign of 67 years. As so few were alive before he became pharaoh, many think it will cause the world to end.

ca. 1212-1079 BC - Ramesses' dynasty rules
A dynasty of pharaohs, up to Ramesses XI, continues the legacy of Ramesses the Great. Egypt is never again as powerful as under Ramesses II.

1079 BC - Ramesses XI dies: ends New Kingdom
The death of Ramesses XI in 1079 marks the end of the New Kingdom. Egypt is once again divided.

END OF NEW KINGDOM

Although ancient hieroglyphics record nothing particularly cataclysmic about their reigns, and official records make no mention of the ***Ten Plagues*** or ***armies drowning at the Red Sea***, ancient despots were notorious for not only leaving defeats unrecorded, but sometimes even describing them as victories. *For example, while the* ***Tanach*** *relates that* ***Sancheriv's army*** *perished of plague at the* ***gates of Yerushalayim*** ("*Jerusalem*") *during a siege, researchers digging through Sancheriv's ancient archives discovered cuneiform cylinders claiming that he was the victor. He had subdued Yerushalayim, collected tribute and returned home in triumph.*

The Hittite Empire

Pamba is the name of the earliest known king of the Hatti in the early-22nd/23rd century BCE. His name is mentioned in a report of ***Naram-Sin*** of ***Akkad*** (ruled c. 2254 - 2218 BCE) *third successor and grandson of King Sargon of Akkad* regarding a battle against an alliance of seventeen kings, including ***King Pamba of the Hatti*** and ***King Zipani of Kanesh***. The text is the earliest known mention of the Hatti people; the extant copy of the report dates to c. 1400 BCE, *nearly a millennium later*.

Kaneš, inhabited continuously from the Chalcolithic to Roman times, flourished as an important Hattic, Hittite and Hurrian city, containing a large ***kārum*** (merchant colony) of the ***Old Assyrian Empire*** (c. 21st-to-18th centuries BCE). This kārum appears to have served as "the administrative and distribution centre of the entire Assyrian colony network in Anatolia." A late (c. 1400 BCE) witness to an old tradition includes a king of Kaneš called ***Zipani*** among seventeen local city-kings who rose up against ***Naram-Sin of Akkad***. *It is the site of discovery of the earliest traces of the Hittite language, and the earliest attestation of any Indo-European language, dated to the 20th century BCE.*

> The king of Zalpuwa, Uhna, raided Kanes, after which the Zalpuwans carried off the city's Šiuš idol. Pithana, the king of Kussara, conquered Neša "in the night, by force," but "did not do evil to anyone in it." Neša revolted against the rule of Pithana's son, Anitta, but Anitta quashed the revolt and made Neša his capital. Anitta further invaded Zalpuwa, captured its king Huzziya, and recovered the Šiuš idol for Neša.
>
> Amélie Kuhrt, *The Ancient Near East*, Volume I, p. 226

In the 17th century BCE, Anitta's descendants moved their capital to **Ḫattuša (*Hattusa*)**, which Anitta had cursed, thus founding the line of Hittite kings. The inhabitants thus referred to the Hittite language as ***Nešili***, "the language of Neša."

One of the most important discoveries at the site has been the cuneiform royal archives of 30,000-or-so ***clay tablets*** - the main corpus of Hittite literature, consisting of official correspondence and contracts, *as well as* legal codes, procedures for cult ceremony, oracular prophecies and literature of the ancient Near East. One particularly important tablet, currently on display at the ***Istanbul Archaeology Museum***, details the terms of a peace settlement reached years after the ***Battle of Kadesh*** between the Hittites and the Egyptians under ***Ramesses II*** (c. 1259 or 1258 BCE). *A copy is on display in the United Nations in New York City as an example of the earliest known international peace treaties*.

Pithana and Anitta are the only two recorded kings of Kussara, and their exploits are known chiefly from the so-called **"*Anitta Text*,"** *one of the earliest inscriptions in the Hittite language yet discovered*.

Pithana (*Pythanas*) was a Bronze Age king of the ceremonially important Anatolian city of **Kussara** (*Kushshar*), and forerunner of the later Hittite dynasty. During his reign he conquered the city of ***Kanesh*** (*Neša*), the heart of the Assyrian trading colonies network in Anatolia, and core of the Hittite-speaking territories. He was succeeded by his son, **Anitta**, who is best known for conquering ***Hattusa***, the future Hittite capital, and memorializing his achievement using the Hittite language.

Anitta took the title of "Great King" when he defeated the polities of ***Hattum*** (*Ḫattuša*) and ***Zalpuwa*** - *an as-yet undiscovered Bronze Age Anatolian city by a* "*Sea of Zalpa*."

> [The Queen] of Kanesh once bore thirty sons in a single year. She said: "What a horde is this which I have born[e]!" She caulked (?) baskets with dung, put her sons in them, and launched them in the river.

> The river carried them down to the sea at the land of Zalpuwa. Then the gods took them up out of the sea and reared them. When some years had passed, the queen again gave birth, this time to thirty daughters. This time she herself reared them.
>
> Gojko Bajramovic, *Historical Geography of Anatolia in the Old Assyrian Colony Period*, p.120

The river at Kanesh (***Sarımsaklı Çayı***) drains into the Black Sea, not (*for example*) ***Lake Tuz***. "Zalpuwa" is further mentioned alongside Nerik in ***Arnuwanda I's prayer***. ***Nerik*** was a Hattic language speaking city which had fallen to the Kaskians by Arnuwanda's time. This portion of the prayer also mentioned ***Kammama***, which was Kaskian as of the reign of ***Arnuwanda II***. The best conclusion is that Zalpuwa was in a region of Hattian cities of northern central Anatolia: as were Nerik, Hattusa, and *probably* ***Sapinuwa***. Zalpuwa was *most likely*, like its neighbours, founded by Hattians.

Arnuwanda's prayer implies *that* Zalpuwa was laid waste by Kaskians, at the same time that Nerik fell to them, in the early-14th century BCE.

Anitta *son of Pithana* was a king of ***Kussara*** - *a city that has yet to be identified*. He is the earliest known ruler to compose a text in the Hittite language. His high official, or ***rabi simmiltim***, was named ***Peruwa***.

Anitta reigned in the 17th century BCE - and is the author of the ***Anitta Text*** - the oldest known text in the Hittite language (and the oldest known Indo-European text altogether). This text seems to represent a cuneiform record of Anitta's inscriptions at Kanesh, *perhaps compiled by Hattusili I, one of the earliest Hittite kings of Hattusa*.

The Anitta Text indicates *that* Anitta, having been confronted with what appears to have been a ***military alliance*** of states stretching southwards from Zalpa - an alliance in which ***Piyušti***, the king of Hatti, and ***Huzziya***, the king of Zalpa, played leading roles. During his own reign, Anitta conquered Neša (*Kanesh, Kültepe*), which became an important city within the kingdom of Kussara, and captured ***Huzziya***, the last recorded Hittite king of ***Zalpuwa***, and the Hattic king ***Piyušti*** - and then conquered his capital at the site of the future Hittite capital of Hattusa. He then destroyed the city, sowed the ground with weeds, and laid a curse on the site.

Huzziya seems to have become a vassal of the Hittite king Anitta, as Anitta claimed to have retrieved the god of Neša from Zalpuwa and returned it to Neša, before Huzziya revolted and participated in a grand coalition against Anitta's forces. He is attested for in the Anitta Text, which records:

> All the lands from Zalpuwa by the Sea. Formerly Uḫna, King of Zalpuwa, carried off our god from Neša to Zalpuwa. Later I, Anitta, Great King, carried back our god from Zalpuwa to Neša. I brought Ḫuzziya, King of Zalpuwa, alive to Neša. nitta triumphantly declared that he had made "the sea of Zalpuwa [the Black Sea] my boundary [to the north]."

Huzziya may have been an ancestor and possibly grandfather of Huzziya I, Hittite king of the Old Kingdom (*c. 1530–1525 BCE*).

Tudhaliya is the name of several Hittite kings: Tudhaliya (*also* ***Tudhaliya I***) is a hypothetic pre-Empire king of the Hittites. He would have reigned in the late-17th century BCE). *Forlanini* (*1993*) *conjectures that this king corresponds to the* ***great-grandfather of Hattusili I***.

PU-Sarruma (*possibly* representing ***Hišmi-Šarruma***), a very shadowy figure, is a conjectured pre-Empire king of the Hittites. He would have reigned around 1600 BCE. Hišmi-Šarruma would correspond to the ***grandfather of Hattusili I*** and the ***father-in-law of Labarna I*** and true father of ***Papahdilmah***, mentioned (but not by name) by Hattusili. Hišmi-Šarruma was also a father of ***Tawananna***.

PU-Šarruma's sons had turned against their father, so that, while he was in the city ***Šanahwitta***, he named his son-in-law Labarna as his successor. However, Papahdilmah still had support among the king's servants and chief officers.

Tawananna is the title for the ***queen of the Hittites***, the king's consort, as long as she was living. Upon her death the title Tawananna passed to her daughter or the new king's consort, whichever was available to ascend. The Hittites were ruled by a ***theocratic monarchy***, in which the king's heir's wife did not succeed as Tawananna until the death of the former Tawananna.

The Tawananna *also* had the duty of ruling when the King was away fighting in battle and was the ***High Priestess*** while the king was High Priest of the Hittite Empire. The main duties of Tawanannas were mainly religious. *An example of a Hittite Tawananna was* ***Puduhepa***, *wife of* ***Hattusili III***, *who, after the death of Hattusili III, took on the responsibility of communicating with the Egyptian royal family and rulers of the Hittite vassal states - infer*.

Because the title was reserved, it meant no Tawananna began the ***Ceremony of Enthronement*** to her king, until just after the previous Tawananna died. This often resulted in ***bitter rivalries*** between newly appointed queens and their stepchildren who would inherit the true power of the kingdom. Such an incident is noted in the translated version of a bilingual Akkadian-Hittite cuneiform tablet, ***The Testament of Hattusili*** - a speech delivered by the king during a period of illness in ***Kuššura***, announcing to the assembled dignitaries and fighting men of Ḫatti the appointment of his grandson ***Muršili*** as heir to the throne.

The ***Testament*** *in particular* provides much information pertinent to the royal succession early in the Old Kingdom. Amongst other things, the document records what is commonly regarded as the ***first historically authentic event in Hittite history*** – the attempt by Ḫattušili's grandfather to appoint Labarna as ruler (?) in the town of ***Šanaḫuitta***; this appointment was overturned by high ranking subjects of the king (*probably with the support of the king's own children*) who set up a **"*rebel regime*"** under the leadership of ***Papaḫdilmaḫ***. Ḫattušili *subsequently* became king in Ḫattuša - *perhaps* the first of the Hittite kings to resettle the site after its destruction by Anitta.

Labarna I was the traditional first King of the Hittites, c. early 16th century BCE.

Suppiluliuma I *son of Tudhaliya II and Queen Daduhepa* was king of the Hittites (c. 1344 – 1322 BCE) - and one of the most powerful men to rule over the Hittite Empire. He achieved fame as a great warrior and statesman, successfully challenging the then-dominant Egyptian empire for control of the lands between the Mediterranean and the Euphrates. He began his career as the chief advisor and general to ***Tudhaliya II***, then based at ***Samuha***. In this capacity, he defeated the Hittites' enemies among the ***Azzi-Hayasa*** and the ***Kaskas*** - *a loosely affiliated Bronze Age non-Indo-European tribal people who lived in the mountainous region between the core Hittite region in eastern Anatolia and the Black Sea*. Both enemies then united around charismatic leaders to counter him; of these ***Karanni*** founded a semblance of a royal court in ***Hayasa***, and ***Piyapili*** failed to do likewise for the ***Kaska***, who are cited as the reason that the later Hittite empire never extended northward into that area. Suppiluliuma and Tudhaliya defeated these threats in turn, to the extent that the Hittite court could settle in Hattusa again. When Tudhaliya II died, **Tudhaliya III** succeeded to the throne. Soon after his accession, *however*, he was overthrown and succeeded by his younger brother ***Suppiluliuma***. *Some of the Hittite priests later reported this to Suppiluliuma's son, successor, and biographer* ***Mursili II***, *holding it out as an outstanding crime of the whole dynasty*.

Suppiluliuma had *at* least three wives. The first wife who served as his queen was a woman named **Henti** - she assumed her role as **"*Tawananna*"** after the King's mother ***Daduhepa*** died. A badly damaged text from the reign of her son ***Mursili II*** implies that Queen Henti may have been banished by her husband to the land of ***Ahhiyawa*** in order for her husband to secure an alliance with ***King Burna-Buriash II of Babylonia***. An advantageous marriage with a ***Babylonian Princess*** might have resulted in her banishment. She is likely the mother of all of Suppiluliuma's sons: ***Arnuwanda II***, a king of the Hittite Empire (new kingdom) (c. 1322–1321 BCE); ***Telipinu***, who is known from a decree appointing him as ***a priest of Kizzuwadna***; ***Piyassili***, later known as ***Sarri-Kusuh*** and governor of the former territory of ***Hanigalbat*** (to the west of the Euphrates).

After Henti's disappearance the next queen is a Babylonian princess named **Mal-Nikal (Malignal)** *daughter of King Burna-Buriash II of* ***Lawazantiya*** *and Mubalitat-sharua of Assyria* (*daughter of King Eriba-Adad I of Assyria and an unknown daughter of Mitanni*), who succeeded her as Queen and Tawananna: Malignal adopted the title "Tawananna" as her personal name.

A third wife, ***Tawannannash*** *sister of King Hukkana of Haysaan*, a was mother of two daughters and a son: ***Muwatti*** married ***King Maskhuiluwa of Mira*** **(*Arzawa*)**; an "unknown daughter" married ***King Shattiwaza of Mitanni*** *son of King Tushratta of Mitanni and Queen Juni of Mitanni*; and

Zannanza, the Hittite Prince who was sent to Egypt in response to the **Dakhamunza letter** and *possibly* murdered *en route*.

Arnuwanda II *firstborn son of Suppiluliuma I and Henti the* "*Disappearing Queen*" was a king of the Hittite Empire (new kingdom) c. 1322–1321 BCE. He succeeded his father, who succumbed to the ***plague*** which ***Egyptian captives*** from his ***Canaan*** campaign had brought with them to the Hittite heartland. Later Hittite documents reveal that Arnuwanda had also caught this plague. His younger brother ***Mursili II*** helped him with Hatti's ongoing struggles against the ***Kaska*** and ***Arzawa*** lands. In one such event, the brothers wrote to ***Karkiya*** that they would provide asylum to ***Manapa-Tarhunta of Seha River***, who had been ousted in a coup. As a result, Manapa-Tarhunta was able to return to Seha River as its leader: (Unfortunately Manapa-Tarhunta proved faithless anyway a few years later). Arnuwanda *eventually* died of the plague and was succeeded by his brother Mursili. While Arnuwanda had long been groomed by Suppiluliuma I to be the latter's successor and was respected by Hatti's enemies, Mursili is stated in the Hittite records to be relatively young and inexperienced upon his unexpected accession to the throne.

Piyassili (also transliterated as ***Piyaššili***; died c. 1315 BCE), *also known as* ***Sarri-Kusuh*** (or Šarri-Kušuḫ), was a Hittite prince and a middle son of King Suppiluliuma I - *younger than the heir Arnuwanda II, but older than the eventual successor Mursili II and probably older than the ill-fated Zannanza, too*. After Suppiluliuma concluded a treaty with ***Sattiwazza*** *son of King Tushratta of Mitanni* and married one of his daughters to him - Piyassili led a Hittite army that put Sattiwazza on the throne of ***Hanigalbat***. According to Hittite sources, Piyassili and Sattiwazza crossed the ***Euphrates River*** at ***Carchemish***, then marched against ***Irridu***, already in ***Hurrian territory***. After having reduced Irridu and ***Harran***, they continued east towards to ***Wassukanni*** and *perhaps* conquered the capital ***Taite*** *as well*.

Mursili II *thirdborn son of Suppiluliuma I and Henti* is known to have had several children with his first wife ***Gassulawiya*** including three sons - named: ***Muwatalli II***, ***Hattusili III*** and ***Halpasulupi***. A daughter named ***Massanauzzi*** (*referred to as* ***Matanaza*** *in correspondence with the Egyptian king Ramesses II*) was married to ***Masturi***, a ruler of a vassal state. Mursili had further sons with a second wife named ***Tadu-Hepa***. The names of the sons of this second wife have not been recorded *however*. Through his son Muwatalli he had two grandsons, ***Ulmi-Tešup*** **(*Mursili III*)** and ***Urhi-Tešup*** who also ruled the kingdom. Queen ***Maathorneferure*** and ***Tudhaliya IV*** were also grandchildren of Mursili II.

Mursili assumed the Hittite throne after the premature death of Arnuwanda II who, like their father, fell victim to the ***plague*** which ravaged the Hatti in the 1320s BCE. He was greeted with contempt by Hatti's enemies and faced ***numerous rebellions*** early in his reign, the most serious of which were those initiated by the ***Kaskas*** in the mountains of Anatolia, but also by the ***Arzawa kingdom*** in *southwest Turkey* because he was perceived to be an inexperienced ruler who only became king due to the early death of Arnuwanda.

Mursili records the scorn of his foes in his Annals:

> "You are a child; you know nothing and instill no fear in me. Your land is now in ruins, and your infantry and chariotry are few. Against your infantry, I have many infantry; against your chariotry I have many chariotry. Your father had many infantry and chariotry. But you who are a child, how can you match him?"
>
> Comprehensive Annals, AM 18-21

While Mursili was a young and inexperienced king, he was almost certainly not a child when he took the Hittite throne and must have reached an age to be capable of ruling in his own right. Had he been a child, other arrangements would have been made to secure the stability of the Empire; Mursili after all had two surviving elder brothers who served as the viceroys of ***Carchemish*** (i.e.: Sarri-Kush) and ***Aleppo*** *respectively*.

Mursili II would prove to be more than a match for his successful father, in his military deeds and diplomacy. The Annals for the first ten years of his reign have survived and record that he carried out punitive campaigns against the ***Kaska tribes*** in the first two years of his reign in order to secure his kingdom's northern borders. The king then turned to the West to resist the aggression of ***King Uhhaziti of Arzawa***, who was attempting to lure away Hittite allies into his camp. The Annals also reveal that an **"*omen of the sun*"** ("solar eclipse") occurred in his tenth year as king, just as he was about to launch his campaign against the Kaska peoples. While Mursili's highest confirmed date was his twenty-second year, he is believed to have lived beyond this date for a few more years and died after a reign of around 25-to-27 years. He was succeeded by his son ***Muwatalli II***.

Hattusili was a commander of Hittite forces during the famous **Battle of Kadesh** against Egypt in c. 1274 BCE.

The **Kaska**, probably originating from the eastern shore of the ***Propontis***[18] - the inland ***Sea of Marmara*** *that connects the Black Sea to the Aegean Sea, thus separating Turkey's Asian and European parts* - which is rich in sources of marble. They may have displaced the speakers of the ***Palaic language*** from their home in ***Pala***. The ***Bosphorus strait*** connects it to the ***Black Sea*** and the ***Dardanelles strait*** to the ***Aegean Sea***: (The former also separates Istanbul, *formerly Constantinople*, into its Asian and European sides).

The Kaska united for the first time under ***Pihhuniya of Tipiya***, who "ruled like a king." Pihhuniya conquered ***Istitina*** and advanced as far as ***Zazzissa***, but Mursili defeated this force and brought Pihhuniya back as a prisoner to Hattusa. Mursili then switched to a defensive strategy, with a ***chain of border fortresses*** north to the ***Devrez***. Even so, in the early 13th century BCE, when Mursili's son ***Muwatalli II*** was king in Hatti, the Kaskas sacked Hattusa. Muwatalli stopped enlisting Kaska as troops; he moved his capital to ***Tarhuntassa*** to the south; and he appointed his brother, the future ***Hattusili III***, as governor over the northern marches.

Hattusili defeated the Kaska to the point of recapturing the holy city of ***Nerik***, and when he took over the kingdom he returned the capital to Hattusa. Hattusili became the High Priest of its ***storm god***: Mursili appointed Hattusili as a ***priest of Sausga of Samuha***, and Hattusili remained loyal to the ***Ishtar of Samuha*** to the end of his days.

The Kaska may have contributed to the fall of the Hittite empire in the ***Bronze Age collapse****, c. 1200 BCE. Then they penetrated eastern Anatolia, and continued their thrust southwards, where they encountered the Assyrians. The Assyrian king* ***Tiglath-Pileser I*** *recorded late in the 12th century BCE that the Kaska and their Mushki allies were active in what had been the Hatti heartland. Tiglath-Pileser defeated them, and the Kaska then disappear from all historical records.*

Repulsed by the ***Assyrians****, a subdivision of the Kaska might have passed north-eastwards to the* ***Caucasus****, where they probably blended with the* ***Proto-Colchian or Zan autochthons****, forming a polity which was known as the* ***Kolkha*** *to the* ***Urartians*** *and later as the* ***Colchis*** *to the* ***Greeks****. Another branch might have established themselves in* ***Cappadocia****, which in the 8th century BCE became a vassal of Assyria and ruled some Anatolian areas.*

Hattusili III *fourth and last son of Mursili II and Gassulawiya* was a king of the Hittite empire (New Kingdom or Late Empire) (c. 1267 – 1237 BCE). Hattusili married **Puduhepa**, a ***priestess of Ishtar*** - and they had four children: ***Maathorneferure***, Queen of Egypt; ***Tudhaliya IV***, King of the Hittites; ***Nerikkaili*** and an "unknown daughter" who was married to Ramesses II the Great. Hattusili named his eldest son and crown prince ***Nerikkaili*** in honor of this achievement.

[18] In Greek mythology, a storm on Propontis brought the ***Argonauts*** back to an island they had left, precipitating a battle where either ***Jason*** or ***Heracles*** killed ***King Cyzicus***, who mistook them for his Pelasgian enemies.